



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07598664 0





MICROFILMED

DATE 8/24/84

AN
ESSAY
ON
INFANT CULTIVATION:
WITH
A COMPENDIUM

OF THE
**Analytical Method of Instruction and Elliptical Plan
of Teaching,**

ADOPTED AT SPITALFIELDS INFANTS' SCHOOL;

WITH
GENERAL OBSERVATIONS

ON
THE SYSTEM OF INFANT TUITION, &c.

BY J. R. BROWN, MASTER.

TO WHICH IS ADDED,
A MANUAL
OF THE
SYSTEM OF INSTRUCTION

PURSUED AT THE
Infant School,
CHESTER STREET, PHILADELPHIA.

BY H. BACON.

PHILADELPHIA:

Clark & Raser, Printers, 33 Carter's Alley.

1828.

Known
Brown

THE NEW YORK
PUBLIC LIBRARY
783716
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1917 L

NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

INFANT CULTIVATION, &c.

"God is no respecter of persons." We see this truth abundantly exemplified, while engaged in cultivating the Infant Mind. By the mighty influence of Christian sympathy, we are constrained to seek the intellectual, moral, spiritual, and eternal elevation of the child. Hence we lead him to those inexhaustible sources of instruction, delight, and comfort, which are open to immortal man in Creation, Providence, and Redemption. In the progress of this heavenly toil, we have arrived at the pleasing conclusion, that it is possible, in the early periods of human existence, to bring the hallowing beams of Revelation to rest on the tender and retentive mind; and thus our agency is employed in promoting the moral and eternal interests of the child.

Man can never be truly happy till he is re-united to the Lord and Giver of life; and, as God was in Christ reconciling the world unto himself, it is possible for man to attain the zenith of glory, as a redeemed creature, in the excellency of the knowledge of Christ Jesus the Lord. And who can calculate the measure of good that is likely to result from the inculcation of these truths? We have had a faint glimpse of this glory among our infant charge; and the effect would be more lasting, if the glorious principles of sacred truth were more fully recognised in the communication of instruction.

For I am satisfied, from observation and experience, that children in the stage of infancy are capable of understanding the simple, but sublime truths of Christianity, and of receiving impressions "that wear a lasting date." While, therefore, all classes are alive to the various improvements that Art is constantly projecting;—while Science is marching on in its beneficial career;—when not only Statesmen and Philosophers, but Mechanics and peasants are entering the lists, to penetrate the arcana of nature, and, by blending the theory of the student with the practice of the artizan, convince us of their mutual dependence and reciprocal advantages:—while the review of these circumstances afford no small degree of pleasure to the reflecting mind, it is to be hoped, that the heavenly science of Infant Cultivation will excite a strong interest in the affections and exertions of our enlightened nation.

Why should the important stage of infancy be looked upon, without calling forth a corresponding feeling to that expressed by the Redeemer, when he said, "It is not the will of your Father which is in heaven, that one of these little ones should perish?" How can we act toward them as neutral beings, below the influence of education or improvement? Multitudes have acted from this baneful principle, and experience has disclosed the fallacy of it. The most interesting of the human race have been left under the power of vice and bad example; and, when melancholy instances of juvenile apostasy are detected, we are told, by way of palliation, "O, he is but an infant. What can you expect?" We answer, "All those miserable effects which owe their growth and strength to the unnatural neglect of which he is the unhappy, but unsuspecting victim." Although but an infant, he is a man in miniature; a plant that has taken root in a most pernicious soil, and bids fair to spread the poison of infection throughout the civil and domestic circle in which he may vegetate.*

In process of time he may sustain a station in society which involves the highest interests of his countrymen. How necessary, therefore, that he should be possessed of piety, sympathy, and intelligence! In cursorily surveying the pages of history, how often have we recognised the lamentable fact, that money or power, and not moral or intellectual excellence, has opened the way to some of the most responsible offices in civil society; and the sequel has portrayed frequent instances of connivance at vice and immorality, and sometimes at persecution in all its appalling forms.

Now we are not to ascribe this moral defection to a weakness of intellect; because these individuals exhibited the strongest marks of acuteness and sagacity in the profitable management of their worldly affairs. I verily believe the cause lies here: they were taught to regard religion only as a theory, and not as a blessing to be felt, enjoyed, and exemplified; their memories were filled with terms, to which they were never instructed to affix any specific ideas. And hence they became nominal Christians, but practical atheists; and the whole of this wretchedness may be traced (in a secondary sense at least) to that culpable neglect of the infant, which has in too many instances filled our habitations with misery, and our prisons with convicts.

This is especially true with regard to the infant poor. A great deal has been said to portray the ignorance and vice in which they are sunk; but the half has not been told. I have been an eye and ear witness of actions and words that I cannot

* "The spring time of our years,
Is soon dishonoured and defiled in most by budding ills,
That ask a prudent hand to check them."

name. I attribute this delinquency to the ignorance of the poorer classes; the sad manner in which many families are crowded together in one house; and then the scenes of drunkenness and debauchery that are constantly passing before the eyes of the children.

Here, alas, is one fatal and prolific source of human wretchedness, extending itself through all our manufacturing districts; producing crime, and every vice that can be conceived, as tending to augment the sum of moral and natural evil. And, what renders these circumstances more affecting, is the fact, that the poor themselves are not aware of the danger; so deeply are they sunk in ignorance: and hence it is that many of them refuse to comply with the necessary conditions of admission to the Schools: such as bringing the children clean and in time; conditions these the advantages of which are self-evident. But it ought to be known, that the greater part of such parents have had no instruction themselves. This being the case, it is next to impossible that they should interest themselves in the moral or intellectual culture of the beings to whom they have given birth. Many are, therefore, in the most important sense, forsaken by their parents; and what is to be done? It is answered, Much has been done already by the formation of National Schools. But then, the most interesting period of life passes away before the children are admitted to these institutions; in the mean time, they sink to that depth in vice,* from which it is extremely difficult to raise them. This is acknowledged to be true by all who have investigated the subject.

But we shall certainly witness a diminution of the evil we deplore, if we will but use all our energies to improve the season that Infinite Wisdom has made most suitable for the moral

* Extract from the Weekly Despatch.

Old Bailey, Thursday, February 15th, 1827.

"J — D —, a pretty little boy, only seven years of age, was indicted for stealing, on the 8th instant, an Ass, value 35s., a Cart, value 40s., and a set of Harness, value 35s., the property of W — F —. The prosecutor stated, that about six o'clock in the morning of the 8th instant, he left his cart in James street, Covent-garden, while he went down to the market, and on his return he found it gone. In consequence of information given, he proceeded in the direction of Soho-square: on reaching Oxford street, he saw the prisoner alone in the Cart, driving it along as fast as he was able: witness asked him to whom it belonged, but he made no reply; he then took his property from him, and lodged the boy in the watchhouse.

"The officer who received the prisoner into custody, stated, that the boy told him, that his parents lived in St. Giles's, and sold matches; their usual practice was to send him out daily to beg, and if he did not return at night with sufficient money, they chastised him. He did not go home on the night before he was found in possession of the Cart, but slept in St. Paul's watchhouse, Covent-garden. He said, that Dick, alluding to a notorious young thief, known to witness, put him into the Cart, and told him to drive away.

"The Jury acquitted the prisoner on the ground of his tender age."

development of man.* In order to accomplish this infinitely important object, we ought to be filled with love. This should be our element, because of the tenderness of the beings we are intrusted with. They must be reared by the genial principle of affection; and if we ask of God, will he not give us this divine feeling? will he not cause us to be plunged into this ocean of blessedness?

Many pious individuals have acted from this sacred impulse; and the result has answered their most sanguine expectation. Therefore I conclude, that the universal adoption of this method would be followed by the moral elevation of every human being; because we should then have a practical recognition of the Gospel mandate: "Thou shalt love thy neighbour as thyself." This implies, that we should do all that for him which, as a moral and intellectual being, he requires at our hands. It is supercilious to say, that the poverty of his circumstances forms an exception: because the superior cast of his mind pleads for suitable culture. God made his mind; and we may rest assured that he has made nothing in vain; he hates nothing that he has made. Why then should we, who are dependant on him for every good, despise the work of his hand, and neglect the infant world?

It is worthy of remark, that strength of intellect or vigour of mind, if not properly directed, will only subserve the interest of Satan; and hence the infant, possessed of this powerful principle, requires our assistance, to call it out, and direct him to employ it aright. If we neglect the imperious call, we may reap the fruit of our supineness in the event of his becoming an unworthy member of society, while we too justly are forced to exclaim, "We are verily guilty concerning our brother."

"It is better to prevent than to punish crime." The only way to carry this point, is to secure the moral development of the rising generation. And it ought to excite our highest gratitude, that so many benevolent individuals have such deep feelings on this subject, that, waving all considerations of a relative character, such as earthly possessions, superior rank, &c., they look upon all men as their brethren, as alike interested in the covenant of Redemption, and therefore entitled to that cultivation which is suitable to their important designation. When this divine principle is universally recognised, the infant poor will no longer be looked upon as an inferior order of beings, only fit to crawl about the streets, or go to the factory without instruction. But we are on the eve of a glorious day; many are running to and fro, and knowledge of the most important

* "In early days the conscience has in most
A quickness, which in riper years is lost,
Preserved from guilt, by salutary fears,
Or guilty soon relenting into tears."

character is increased. Infant Schools are opening in every direction: thus many are coming forward to the help of the Lord against the mighty; and among those who are serving their generation by the will of God, the name of JOSEPH WILSON, Esq. maintains no mean position. It is under the exclusive patronage of this benevolent gentleman, that the Spitalfields Infant School rears its head and dispenses its blessings to the neighbouring population; and the general improvement of the children justifies the expectation, that the advantages they now enjoy, will, under the divine blessing, excite in them such ardent feelings after Christ, that they will never rest till that moral end is accomplished in them for which he came into the world; and then we shall see the effect of genuine development.

The Gospel of God our Saviour abounds with the deepest truths that can possibly interest the mind of man; and to neglect these important facts in the course of infant instruction, is to pour contempt on the authority of Jehovah, and lead the children (I will not say designedly) from that Redeemer, who came to seek and save the lost. But some object,—“The children will not be able to comprehend these sacred subjects.” The same objection may be urged against teaching them to study the beauties of creation. God has given a full revelation of his will in the Scripture; these shed a glorious lustre on all the works of his hands; and lead to the solid conclusion, He that built all things is God; but Redemption is that in which man is most deeply interested, and should therefore excite a corresponding concern in all who have the charge of Infant Schools.

The sensible Teacher, however, will not confine his pupils to one subject, but bring every thing within the compass of his knowledge and experience to bear on the improvement of their understandings and hearts. His one object will be to make them happy; to lead them by the hand of love, and not to drive them by the galling rod of severity. The chilling blast of severity closes the tender flower:—the genial warmth of love expands it. It is in this state that the child profits by instruction; this feeling brings the child to the Teacher, while harshness drives it away.

But when the Teacher lives in the affection of the children, his happiness will frequently exceed the power of language; and then he will put forth all his strength in the delightful, though arduous work.

How comes it to pass, that the process of education is marked by mental slavery and bodily inactivity? That schoolmasters are continual objects of dread to their scholars? That they are held up as implacable tyrants, ruling with an iron hand in the midst of their helpless charge, when, in fact, the purest affection ought to subsist between them and the children. To re-

5

store this boon, is the professed object of Infant Schools; and the pleasing indications of usefulness, identified with the experience of six years, fully justifies the encomiums passed upon them, by establishing the fact, that they are the very places where education is freed from the shackles that have so long obscured its true character, and as such must prove a great moral blessing to the children, and to society at large.

But some are afraid that the system of tuition pursued in the Infant Schools is calculated to overcharge the mind of the pupils; there would be some ground for fear on this head; if coercive measures were called in to aid the development of the Infant faculties. It should, however, be kept in mind that the various subjects that come under consideration are not forced upon the children, but so placed within their reach as gently to excite interest and inquiry. If this feeling is awakened, we regard it as a prelude of success, and who could reject the artless yet powerful claims so ingenuously preferred? I confess I cannot, nor do I wish to reject them, the pleasure of communicating knowledge is so great. Our object in acting thus freely, is to prepare them for their various stations in society, where they will, it is hoped, have in themselves the germ of that particular science, which shall coalesce with their different spheres of action.

A child should be cultivated according to his being. He may be rich or poor, we cannot divine; in either case his being is the same. Riches or honour cannot make him happy. The simple point to which we are brought is ascertained to be this;—It is to the intellectual and moral culture of the child we are to apply our exertions; but if we do not want to elevate children, we must not attempt to christianize them. Elevation is sure to accompany Christianity.* Let them but study the Scriptures, (and God gave them to be studied, not to be merely glanced at now and then, but to be pondered over and searched into)—let this be done, and in addition to that knowledge which makes wise unto salvation, what inexhaustible stores of wisdom are to be found therein! Even the sublime subject of astronomy (to speak of no other) is frequently mentioned. See *Psa.* viii., xix; *1 Cor.* xv. 40; *James* i. 17; *Isai.* lx. 1—8, 20; *Dan.* xii. 3. "Whoso readeth let him understand!" If it be said, that these subjects are but little understood; I answer, The

* Religious knowledge forwards all useful and ornamental improvements in society. Experience shows, that in proportion as it diffuses its light, learning flourishes, and liberal arts are cultivated and advanced. In the (nominally) Christian world, during those centuries in which gross superstition held its reign undisturbed, oppression and slavery were in its train. The cloud of darkness sat thick and deep over the nations, and the world was threatened with a relapse into ancient barbarity. As soon as the true knowledge of the Lord revived, at the auspicious era of the Reformation, learning, liberty, and arts began to shine forth with it, and to resume their lustre. DR. BLAIR.

Scriptures are not studied as they should be; but, thank God, the Ministers of our Establishment, with several others, are using every laudable means to lead us to the Fountain of Knowledge. Hence they publish Essays and Tracts, of a very comprehensive character, in the cheapest form; and I am certain, that if these compendiums of Divinity, History, Biography, and Philosophy were universally studied, with the attention their valuable contents deserve, the people must obtain very general information. "O, but intellectual acquirements will unfit them for the duties of life." But who was ever unfitted for his station in society by the acquisition of useful knowledge? What a blessing it would be to society, if the criminal and obscene language so current in our manufactories, could be superseded by the introduction of conversation on useful and interesting subjects. How often does it happen, that even the sons of the rich are placed in factories with untutored men; and what is the consequence? Why, they are doomed for seven years to have daily intercourse with persons whose conversation and habits have a direct tendency to subvert all the good purposes of their parents in the bestowment of an expensive education upon them. If, on the other hand, the men in whose way they are thus placed had been properly instructed, the good work begun by the parent might have been carried on with lasting effect. Nearly the same remarks will apply to nurse-maids. It is well known that many ladies do not attend to the early culture of their own children. These then, though encompassed by wealth and worldly grandeur, are entrusted to the management of inexperienced girls,* and in seven years their memories are filled with more rubbish than can be eradicated in seven times seven years. I would therefore humbly and yet earnestly say to the rich, Do, for your own children's sakes, all you can to improve the moral and intellectual condition of the poor.

Many persons are more concerned to give their children what is called a respectable education, than to conduct them to the attainment of substantial knowledge and moral excellence. These individuals attach more consequence to trifling circumstances, than they do to the being of the child.†

Parents should mutually encourage and assist each other in

* "More depends on first impressions than people are aware of; and parents should, if possible, be more careful in the selection of their nurse-maids than of their governesses. The former often lay the foundation of evils that the latter can never erase; and how often do we see a child emerge from the nursery, devoid of that freshness and simplicity which constitute the greatest charm of infancy."—*Countess of Blessington*.

† "Do not parents often set a higher value on those acquisitions which are calculated to attract observation, and catch the eye of the multitude, than on those which are valuable, permanent, and internal? Are they not sometimes more solicitous about the opinion of others, respecting their children, than about the real advantage and happiness of the children themselves?"—*HANNAH MORE*.

the culture of their offspring; for where they act against each other, either covertly or openly, the good designs and exertions of the one are frustrated or neutralized by the other, and the children reap the sad consequences of this unhappy strife, in every part of their mortal existence.

I have had such a sight of the misery of mankind, that I would do every thing in my power to elevate them: but to elevate all their faculties, ever keeping this main principle in view, that every lesson should subserve their moral interest. This point being gained, the supposition is overturned, which anticipates, as a fruit of the Infant System of Education, that the rising generation will, in consequence of the comprehensive view of men and things, which this peculiar mode of cultivation induces, feel dissatisfied with their station in society. But when the whole nature of man is raised; the understanding irradiated with divine truth; the will submitting to the powerful claims of the Saviour; the affections concentrating in and cleaving to the Ever Blessed Jehovah; he will form a proper estimate of human affairs: and, while the uninformed, the inexperienced, and the presumptuous, strain every nerve to gain some post of worldly honour, he will have such a view of the responsibility, identified with stations of wealth or power, as shall induce the utmost caution and circumspection. A considerable portion of human misery may be traced to the false ideas, which children receive from their instructors; they are told, that those things are actually great and honourable, which are only relatively so. The consequence is, they neglect realities, grasp at shadows, and are constantly wounded by disappointment and vexation.

But, we were created for something higher and more glorious than worldly ambition: our Infants furnish indubitable evidence of this in the correct and comprehensive ideas they give out of the great scheme of human redemption; the reverential manner in which they habitually speak of the Divine Being; the eagerness with which they ask the way to Zion, and the comfortable manner in which many of them have left the world. These circumstances encourage us to proceed in our work, and press home with reiterated force the command of the Saviour, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

COURSE OF INSTRUCTION.

Pursued at Spitalfields Infants' School,

BY J. R. BROWN.

Monday Morning.—Scripture History; Lesson on Moral Duties; Elliptical Method of Teaching.

Afternoon.—Miracles of Christ; Contrast, or Words of opposite meaning; as Hot, Cold, &c.

Tuesday Morning.—Natural History; Gamut; Analytical Lessons.

Afternoon.—The Grace of God; the Use of different things; as, wood, iron, &c.; Numeral Frame.

Wednesday Morning.—Familiar Conversation on Geography; Spelling from the Rostrum; Pence Table.

Afternoon.—Dialogue on Cleanliness of Person, Coming in Time, &c.

Thursday Morning.—Numeral Frame; Lessons on Vegetation; then all to the Picture Stands in Companies; show the Pictures to the Children in the Gallery.

Afternoon.—Familiar conversation on the Sun, Moon, and Stars; Difference between Real and Artificial objects; Practice Table.

Friday Morning.—Divide the Children, some to one end of the Room, the others to the Gallery, to rehearse the Multiplication and other Tables, by Question and Answer; Systematical Account of the Creation from Gen. i.*

Afternoon.—Division; Punctuation with Chalk on the large Slate; Life of the Saviour.

Saturday Morning.—Music; Cubes; Practical Lesson on Grammar; Arithmetical Lessons on the Slate; Recapitulation.

* CREATION.

(According to Bishop Usher's Chronology.)

FIRST DAY.

Creation of the heavens and earth; of light, with the distinction of day and night. (Gen. i. 1—5.)

SECOND DAY.

Creation of the firmament, and separation of the superior and inferior waters. (i. 6—8.)

THIRD DAY.

The earth is drained; the seas, lakes, &c. formed; trees, plants, and vegetables produced. (i. 9—13.)

FOURTH DAY.

The sun, moon, planets, and stars produced. (i. 14—19.)

FIFTH DAY.

All kinds of fowl and fishes created. (i. 20—23.)

SIXTH DAY.

Beasts, wild and tame; reptiles, insects, and man. (i. 24—28.)

SEVENTH DAY.

A day of rest; hallowed and set apart as such for ever.

The General Business of the School commences at Nine in the Morning; opens with singing a Hymn, Prayer, &c. To the Reading Lessons; Play; distribute Pictures and Cubes, for mutual instruction; form them into Ranks; Marching.

School closes at Twelve, and re-opens at Two in the Afternoon, continuing till Four in Winter, and Five in Summer.

—

General Sketch of some of the Subjects mentioned in the preceding Course of Instruction.

CREATION:—Our systematical account of the creation brings into a small compass the particulars of that subject; and the children frequently make very sensible remarks on the same.* We allow them, on making a sign with their hand, to get up, one by one, and state their sentiments. This method prevents a great deal of unnecessary noise, and it is quite a pleasure to witness the eagerness with which the other children will listen, while the little speaker is stating his thoughts. The following is a dialogue I had with my little scholars on this interesting subject.

Q. Why did not Almighty God make man before he made the earth?

A. Because there would have been no place for him to walk on.

Q. Why did he not make man before he made the vegetables?

A. Because there would have been nothing for him to eat.

Q. But why did he make the air before he made man?

A. O, sir, he could not breathe nor live without air.

Q. Could not the Moon give us light of itself?

A. No, sir, it borrows its light from the Sun.

Q. What was the earth with all its furniture made for?

A. The comfort and happiness of man.

Q. Why is there so much water on the surface of the earth?

A. To cool the atmosphere, or air, that surrounds the globe.

Q. Why did Jehovah make the water before man and beast?

A. That they might have something to drink.

While conversing with the children on, "O Lord, how manifold are thy works," a little Boy said, "There are many stars, trees, fishes, and men; and see, I have many fingers."

On one occasion, while I was telling them that the sun gave light to every part of the world successively, a child said, "O, if the part on which we live was always turned to the sun, it would be always light, and then we should not want any candles." When another child said, "It would be greedy to wish for all the light, because then the people on the other side of the world would be always in the dark."

* "To one whose mind is early formed to 'look through Nature up to Nature's God,' every thing is interesting. His eye is not opened on objects which he does not see, nor his ear struck with sounds that he does not hear; every thing is impressed with the hand of his Maker, and affords him, in its investigation, the most exquisite entertainment and satisfaction."—*Preface to Enfield's Natural Theology.*

VEGETATION:—We here enter into conversation with them on the wondrous manner in which the hills are covered with grass, the fields with corn; the way in which the seed of different plants is scattered abroad by the wind, sinks into the ground, and springs up, and thus how many parts of the earth are made to bring forth abundantly, without the labour or care of man. Those who have the charge of Infant Schools in country villages, have frequent opportunities of entering largely into this very instructive subject, because the volume of nature, with its ample page, is so fully *opened* before them. There are, however, some excellent works illustrative of the phenomena of nature, which ought to be in every Infants' School Library: such as Paley's Natural Theology; Enfield on the same subject; Sturm's Reflections on the Works of God for every Day in the Year.*

NATURAL HISTORY forms a copious Lesson.—This is taught chiefly by the aid of Pictures, on the Analytical System; by which means the Picture is dissected;† and the children obtain such a comprehensive view of the subject, that they can tell with tolerable accuracy the name,—habits,—and peculiarities of the various Animals. Any little anecdote concerning the Animal race is soon treasured up in their memories, and brought forth with ease, when the Teacher is giving lessons on a similar subject. As many parts of the Sacred Volume are illustrated by references to the habits of the different species of animals, we gladly avail ourselves of the help afforded to us in the works of those who have written on this part of Natural History, in order that the weighty truths of Scripture may sink into the children's memories in a pleasing yet edifying manner.

GEOGRAPHY.—This subject is highly interesting. "But," some may ask, "are the children capable of it;" several of them understand the general outline of it; of this we have sufficient proof to remove every scruple. Let the Teacher make the lesson as familiar as possible, and the little ones will enter into the subject, so as to repay the care bestowed on it; he should of course be furnished with a model globe; the children on seeing it will manifest a desire to handle it, and to make inquiries about its use; some will make remarks on its shape,—size,—the different colours on the surface,—and ask why it is so coloured.—When the attention of our children is thus excited,—we speak freely on the shape of the earth,—its diameter,—circumference,—division,—climates,—productions,—inhabitants,—motion,‡ &c.

* For general information, it would be well to have Guthrie's Geography; Wakefield's Mental Improvement; Joyce's Scientific Dialogues; Mavor's Natural History. For scriptural knowledge, I would recommend, next to the Scriptures themselves, Bickerstith's Scripture Help; or Dr. Watts's History of the Bible; and Burder's Oriental Customs.

† Sometimes we ask, what difference do you perceive between the Cow and the Horse?

The children will reply the Cow has horns, the Horse has not.

Or, can a pig climb a tree? Why not?

Can the cat climb? Why?

‡ Some of our children will remark—that globe was made to give us an

GRAMMAR:—This subject as taught on the Old System, is a complete scheme of mental torture; to this is added that bodily inactivity which has proved so fatal to many a delicate constitution.

But this study may be rendered pleasant to the mind, and conducive to the health of the body.

To give a suitable idea of the degrees of comparison, three children are selected of different heights, a fourth puts his hand on the head of the smallest, and the children call out tall; he then removes it to the next, and they say, taller; he then removes it to the third child, and they say tallest; and *vice versa*;—to distinguish number, if a child holds up its finger, the others will call out singular; then holding up two or three fingers, they will say plural; or we let a child stand alone for singular; and two together for plural. Several of the children march, and the others call out Active; we desire them to stand still, and they will say Passive. We select three or four children, and require them to distinguish the Masculine Gender, and they point to the boys; Feminine Gender, and they point to the girls. When we come to the Neuter Gender, they will mention several things in the room, as pictures, slates, lessons, desk, rostrum, stool, &c. &c. Tenses, thus, Past, T. P. gave out the hymn before we prayed; Present, We are sitting in the Gallery; Future, We shall have the new lessons to-morrow. We mention the parts of speech, and leave the children to furnish illustrations of them. When we call out Indefinite Article, they answer, a; adjective, good; noun, man; verb, give. We say height, and they point upwards; depth, and they point downwards; breadth, and they spread out their arms; length, and they reach forward; hearing, and they put their fingers to their ears; seeing, and they put them to their eyes; smelling, and they touch the nose; tasting, and they touch the mouth; feeling, and they rub their hands together. This method promotes healthful exercise, while it gives life to the language, and ideas to the children.

PUNCTUATION:—In this lesson we have recourse to the large lessons, pointing out the use of the comma, semicolon, &c.* Sometimes we write a few sentences on the large slate; and here I would observe, that the slate is one of the most useful articles employed in the Infant System, and will, when freely employed, supersede the introduction of many more expensive. It is useful in teaching reading, punctuation, writing, and music. We sometimes copy off a whole tune on this slate, and then point to the notes as the children sing them.

idea of the shape of the earth on which we live,—that was made by a Gentleman or Lady,—but the real globe was made by Almighty God.

A little boy after hearing about the diurnal motion of the earth, said, Please sir, we should fall off the earth, if God did not hold us up—"he upholds all things." Another brought his top to me one morning, and said, Please sir, show me how the earth turns round?

"If the earth did not keep whirling round, the sun would draw the earth to it, and burn it up."—*A child, five years of age.*

* Let a class of children read a lesson, each child taking a word in his turn, and the whole company be encouraged to call out, when they come to the various points.

ARITHMETIC:—The children will receive much help on this subject, if the teacher makes a mark on the slate for every one they count, while running up the Addition Table, &c.—He may also make the various figures, and cause them to show by their fingers, what number the figure represents.

It would be well to have two large slates in every Infants' School; one in the great room contiguous to the gallery, and one in the class room where the wall might be made to project so as to allow of having a range of slates laid in a sloping direction, at a suitable height, for the larger children to receive lessons from the Master on the large slate; or a wainscot might be fixed, so as to encroach very little on the size of the room, the inner part of which might serve as a cupboard for the children's dinners or clothes; this would give a neat appearance to the room, while it subserved the convenience of Teacher and children.

The Elliptical method* is that of leaving out words for them to supply. This is one of the most interesting and instructive methods ever devised for instructing children; it excites and keeps up their attention. We never shackle their minds by furnishing them with a set of tedious answers to a long string of questions. Our general method is, to repeat some hymn, or relate some little history or anecdote; sometimes omitting the nouns, sometimes the verbs, sometimes the adjectives, &c.

CLEANLINESS:—In order that they may come clean, and in time, we frequently converse with them at large, in order to elicit their own thoughts on the subject. Some of them will observe, "I wash my face directly I get up, because I feel so uncomfortable while it is dirty." Another will say, "I'll keep my hands clean, to prevent them from chapping." Another will remark, "If I were to cut my finger when it is dirty, it might fester, and be a long time before it got well." By getting the children to reason this way against the evil, it has nearly vanished, with very little trouble to us.

PLAY:—For though amusement is so closely blended with our system of instruction, we find it frequently necessary to send the children out to play. They march round the ground for exercise; sometimes they form circles round the trees; and in very mild weather they occasionally have the lesson posts out of doors, and go round to them in companies, instead of in the school room. We generally walk about the play ground, to see that they behave kindly to each other, and to prevent any thing like gambling from gaining a footing in the school; I mean the practice of playing at buttons and marbles; a practice this which, in its ultimate effects, has entailed incalculable mischief on society. Children play for a marble or a button, then for a farthing, a halfpenny, and upwards. They are then like so many vipers let loose on the world. I have known boys who, from small beginnings, have at length squandered away pounds in this detestable practice.

I remember the case of a young lad, who told me, that he had

* See some lessons on this principle in Mr. Wilderspin's work.

frequently gambled on a Saturday evening, till he lost all his wages, and then went home and told some palpable lie, to cover his crime.

The following conversation took place close to our door: "I say, Jack, how do you think I sarved Tom the other day? Why, I played with him till I had won sixteen buttons on him, and then he wanted to give me a farden instead of the buttons, and I would-ent take the farden for the buttons, so I cotched hold on him, and lugged him to my father, and told him as how I had won the sixteen buttons on him; and my father hit him a smack of the face, and made me keep the farden and buttons too."

While I was teacher in the Sunday School, I occasionally went after the absentees; and none but those who have been similarly engaged, can form any conception of the misery and crime that is vegetating among the almost numberless hordes of children and lads who, secluded from the observation of those who pass along the high road, by the ruins of some old house, walls, or new building, are gambling,* fighting, swearing, and in every possible way profaning the day of the Lord. I have witnessed scenes, while thus employed, which convinced me that we cannot justly expect universal reformation, till vice is universally checked and crushed in the bud.

These are facts that speak powerfully to a wise and benevolent legislature, and to the understanding and heart of every Christian, and ask for an efficient remedy; that remedy is within our reach, and if the Infant System receives that practical consideration which its importance demands, the moral appearance of things will be changed; our infants will sing from their hearts, Hosannas to the Son of David; and multitudes shall reiterate, Blessed be the Lord God, the God of Israel, who only doth wondrous things, and blessed be his glorious name for ever; and let the whole earth be filled with his glory, amen and amen.

ANALYTICAL SYSTEM OF INSTRUCTION.

On the Bees.

Agents,—*Bees.* Action,—*Gather.* Time when,—*In every sunny summer's day.* What?—*The sweet juices of many flowers.* Place, where?—*In Garden, Mead, or Grove.* How?—*With persevering activity.* By what?—*The instinct, or natural desire, which God has given.* Why?—*To lay up a store of wax and honey, that they may have food whilst they can work, and food in the winter, when they will not be able to work.*

* To support this deadly evil they steal the lead from windows, tear the buttons off their own and the clothes of other children; and this feeling when matured, frequently exhibits a life of crime cut short by an ignominious death.—Mr. Wilderspin has taken a comprehensive view of this subject in his very useful work.

SONG. TUNE, *Africa*.—Walker.

In every clear, sunshiny day,
 The Bees do gather honey,
 And store up food without delay,
 While it continues sunny;
 Then when the Bees have filled their combs,
 The Hivers come and take it.
 But neither Persian, Greek, nor Turk,
 With all their skill could make it.
 Come, Children, listen to my song,
 Mark well the Bee's industry,
 And always keep from doing wrong,
 Be faithful, kind, and trusty.

A. M. B.

On the Preaching of the Apostle Paul.

Agent,—*The Apostle Paul*. Action,—*Preached*. Time, when?—*Nearly Eighteen Hundred Years ago*. What subject?—*The most excellent Gospel of our Lord and Saviour Jesus Christ*. Phil. iii; 1 Tim. i. 11. Place, where?—*In Judea, and round about to Rome, and as some think to our heathen forefathers in this island*. Acts xxviii. 16, 31; Rom. x. 18; xv. 18—24; 2 Cor. xiv. 16. How?—*With fervent love to God, faithful obedience to the teaching of the Holy Spirit*. 2 Cor. v. 14; Gal. i. 6—12. By what authority?—*The command of Jesus*, Acts ix. 15, 17, 20, 29; xiii. 2; xxvi. 16—19. Why?—*To make known salvation*, Rom. i. 5, *to a lost world*, Rom. i. ii. iii.; *to persuade men to accept it*, 2 Cor. v. 11—20; vi. 1; *that they might be happy for ever*, Tit. ii. 13; 1 Thess. iv. 11—16.

TUNE, *Sutton Colefield*.—Walker. (s. m.)

Behold, the morning sun
 Begins its glorious way!
 His beams through all the nations run,
 And life and light convey.

But where the Gospel comes,
 It spreads diviner light;
 It calls dead sinners from their tombs,
 And gives the blind their sight.

My gracious God, how plain
 Are thy directions given!
 Oh! may I never hear in vain,
 But find the way to heaven!

On going to Market.

PARTICULAR?—*My*. Agent?—*Mother*. Action?—*Bought*. Time or Tense?—*Yesterday*. What?—*A quantity*. Quality?—*Fine rosy cheek*. Things or objects?—*Apples*. Where?—*Spitalfields Market, London*. General place?—*London*. Particular place?—*Spitalfields Market*. Of Whom?—*Mrs. Jones*. Man or woman?—*Male or female*?—*He or she*?—*Him or her*?—*Husband or wife*?—*Father or Mother*?—*Brother or sister*?—*Masculine or feminine gender*?—*How were these apples bought*?—*For sixpence a score*. How many more apples than pence?—*Than halfpence*?—*How many more farthings than apples*?—*Why were they bought*?—*To*

make a pudding. Of what?—How?—Why make it?—*To feed her children.* Why feed them?—*That they may be healthy and happy.* Physical reason?—*Healthy.* Moral reason?—*Happy.*

What has to do with the understanding?—*Knowledge.* What with the affections?—*Love.* What with the will?—*Choice, determination, consent.*

What does willing obedience spring from?—*Love.* What does forced obedience spring from?—*Fear.* Voluntary motion?—*Walking.* Involuntary motion?—*Breathing.*

Definite article?—*The.* Substantive?—*Sun.* Verb?—*Gives.* Substantive?—*Light.* Conjunction?—*And.* Substantive?—*Heat.* Person?—*Third.* Tense?—*Present.* Gender?—*Masculine.*

Where does the sun rise?—Where is it at twelve o'clock in the day?—Where at six o'clock in the evening?—What does a bird fly with?—What does it beat its wings against?—With what does it cut its way through the air?—With what does it direct its motion in flying?—What name should we give to a person who sleeps too long?—To one who drinks too much?—To one who eats too much?

Repeat the first verse of the first Psalm. How many degrees of wickedness are mentioned therein?—1, *Walking in the counsel of the ungodly.* 2, *Standing in the way of sinners.* 3, *Sitting in the seat of the scornful.* Who is blessed or happy?—Who is cursed, or unhappy?

Two boys were walking along a road, and one of them looked over a hedge and saw a tree loaded with fruit, and while he looked he was led to desire some; he got over the hedge, climbed up the tree, and plucked off some apples: but while he was taking them the owner of the garden saw him, sent for an officer, and had the thief put into prison. What led the boy to thieve?—*Covetousness.* What the feeling?—*Covetousness.* What the action?—*Theft.* What ought the boy to have guarded against?—*Covetousness.*

A girl, seeing another pass along with a new frock on, felt uneasy, and splashed some mud over the pretty frock. What led to this act of unkindness?—*Envy.* What the feeling?—*Envy.* What the action?—*Unkind and unjust.* What should the unkind girl seek to be saved from?—*Envy.*

We are told in Scripture of two brothers, the one named Cain, the other, Abel. Abel worshipped God as he ought, and became very happy; Cain would not worship God as he should have done, and therefore felt very unhappy, and at last killed Abel. What led Cain to kill his brother?—*Enmity.* What the feeling?—*Enmity.* What the action?—*Murder.* What should Cain have prayed to God to save him from?—*Enmity.* Tell me of a complete remedy for this dreadful evil?—*"The love of God shed abroad in the heart."* Rom. v. 5; Titus iii. 3—5; 1 John iii. 11, 12; iv. 21.

A little boy passing along the street, saw a poor woman sitting on the step of a door with two hungry children in her lap, and the sight so affected his feelings, that he gave her all the money he had in his pocket. What the feeling?—*Pity; benevolence.* What the action?—*Charity; beneficence.*

There are 78 balls on the small numeral frame. What have I made?—How am I to prove it?—*Please, Sir, count the balls.* Having complied with their request, I ask, What have I done? They will answer, *Made an assertion, and proved it.*

What do you know me by?—*By your looks, voice, and speech; or by looking at and listening to you.*

What is a question?—*How many days are there in a week?*—An assertion?—*The grass is green.*—A command?—*Stand up.* A desire?—*I wish you were all happy.* Tell me of a dry wind?—*West.* A wet wind? *East.* A hot wind?—*South.* A cold wind?—*North.* How do you feel when you want food?—When you want drink?—When you want rest?—When you want to go to bed?—Mention an animal that neighs; that brays; that roars; that howls; that grunts; that squeaks; that barks; that mews; that sings; that coos; that crows; that flies; that creeps; that hops; that jumps; that claws; that stings; that has a trunk; that has a long neck. An insect?—*A small creeping flying animal.* A reptile?—*A fish that they strike with a harpoon; that turns on its back to bite.* How many animal motions?—*Walking; swimming; creeping; flying; running; jumping; hopping.* Tell me of something that's sweet; that's bitter; that's rough; that's smooth; that's clear; that's high; that's low; that's dull; that's bright; that's light; that's heavy; that's wet; that's hard; that's soft; that's hot; that's cold; that pricks; that cuts; that bores; that grinds; that's gritty; that's transparent; that's opaque; that's green; that's black; that's blue; that's white; that's yellow; that's red. Point to the zenith; to the nadir; to the meridian; to the south; to the north; to the east; to the west; to a circle; a right angle; an acute angle; an obtuse angle; a rectangle; a corner; an oval; make a curved line with your fingers, a sloping line. Tell me of a visible fluid?—*Water.* An invisible fluid?—*Air.* An invisible being?—*God.** What have you that is invisible?—*Our soul.*

What has to do with sight?—*Colour, number, shape, size, comparison, difference, measure.* What with feeling?—*Heat, cold, wet, dry, rough, smooth, hard, soft, weight, ease, pain, hunger, thirst.* What with taste?—*Sweet, sour.* What with smell?—*Pleasant or unpleasant.* What with hearing?—*Sound, loud, soft, harmony, discord.* Let two children pass each other, to give the idea. Select a boy and say, "First Person," he will point to himself; "Second Person," and he will point to you; "Third Person," and he will point to one of the children. One of the masculine gender come to me. Fetch me something belonging to the mineral kingdom, that's black; that's white. Fetch me something from the vegetable kingdom that's green; that has a pleasant smell. One of the feminine gender come to me. Bring me one of the masculine gender with light hair; with a green frock. Rising; (here the children

* "Mr. B.—n, we can see you, because you are visible; you are only in one place, but God is every where. We must not do what we choose, but what he tells us. He speaks to us, but we cannot see him; when we read the Bible, he reads with us."—*A child six years of age.*

gradually raise their hands;) Falling; (here they gradually lower them.) Every thing of this kind that the Teacher can invent, is sure to succeed. The children are amused, exercised, and instructed at the same time; they become a book to themselves, and their Teacher; who feels, in every stage of his duty, the blessedness of being freed from the shackles of a mere repetition system; a system this which prevents him from meeting the wants of the children, because the native energy of his understanding is repressed, and himself, with the objects of his charge, return to the point from whence they set out: constant repetition, without gaining a single idea. In order to avoid this dilemma, we have adopted the method of calling into action as much as possible the physical energies and intellectual faculties of the children. They move their fingers, and say, "Finger joints;" their elbows, and repeat, "Elbow joints;" and, throwing back their arms, so as to expand the chest, and whirling them round, so as to give the shoulders full play, they say, "Shoulder joints." Sometimes they fetch a garden pot, with a plant, and we converse with them thus: Point to an artificial object.—*The pot.* A natural object.*—*The plant, which lives, grows, but has no sense; has vegetable, but not animal life.* Tell the difference between a plant and a beast.—*A plant lives, grows, but has no sensation; cannot see, feel, hear, taste, smell.*† *A' beast lives, grows, has sensation, can move, but has no understanding.* Who is greater than the beast?—*Man.* *He lives, grows, has the five senses, but above all, an immortal soul.*

TUNE, *Mariners.*—*Rippon*, (7s.)

'Tis religion that must give,
Sweetest pleasures while we live;
'Tis religion must supply,
Solid comfort when we die.

* The following conversation on this subject, occurred about four months since; having selected a garden pot and plant, I said to one of the children:

Point to an artificial object.

Child.—The garden pot.

T.—Who made the garden pot?

C.—Man or boy:—a human agent.

T.—Who made the plant?

C.—Almighty God,—a divine agent. "We might as well say," continued this interesting child, "that Almighty God made the whole, as man could not have made the pot without clay; he could not have planned it, had not God given him wisdom; nor formed it, had he not given him power or strength."

† Sometimes the children, in order to illustrate lessons of this kind, will take up a piece of chalk, or coal, and remark,—"The chalk cannot smell or hear; the coal will not move, if I call out ever so loud or long; but if Master tells me, I move directly." A little girl said lately, "Mother, do you love the Saviour? I love the live Saviour, not the Saviour on the picture; that is only a representation." Another said very recently, "Eternity is like a circle; it has neither beginning nor end."

"—————E'en the infant learns
To form new notions, and to utter them;
And what he learns he faithfully retains
When he is old:—Instruct then your
Children well.————"

After death its joys will be
 Lasting as eternity:
 Be the living God my friend,
 Then my bliss shall never end.

LIFE OF THE SAVIOUR.*—Where was Christ born?—What country?—What quarter of the world?—Where did he talk with the Doctors?—Where was he baptized?—By whom?—What happened then?—Where was he tempted?—By whom?—How long?—What particular place did he preach on?—What did he preach about?—Who did he converse with?—*His disciples, Nicodemus, the woman of Samaria.* Who did he send to preach?—*Twelve, and afterwards seventy disciples.*—Who did he bless?—Where was he transfigured?—Who got up into a tree to look at him?—What city did he ride into?—On what?—Who wanted to kill him?—Who betrayed him?—Who denied him?—Where did he sweat blood?—Where was he crucified?—What happened then?—Who watched his tomb?—When did he rise from the dead?—Who did he appear to?—*The two disciples going to Emmaus; to the Apostles; to Thomas.* What did he command his disciples to do?—Where and when did he ascend up into heaven?

Speak of the miracles of Jesus. Turning water into wine, John ii. 3—10; cleansing the leper,† Matt. viii. 1—4; paralytic healed, Matt. ix. 1—9; curing of the impotent man, John v.; healing of the centurion's servant,—raising of the widow's son, Luke vii. 1—10, 11—17; stilling the tempest, Matt. viii. 18—27; raising the ruler's daughter, Luke viii. 40; feeding the five thousand, Matt. xiv. 13—21; walking on the sea, Matt. xiv. 25—26; feeding the four thousand, Mark viii. 1—9; man cured of the dropsy, Luke xiv. 1—4; cleansing ten lepers, Luke xvii. 11—19; restoring sight to the man born blind, John ix; raising of Lazarus,§ John xi; curing blind men, Matt. xx. 30—34.

Tell me of a command.—“*Remember the Sabbath-day to keep it holy;*” “*Love one another;*” “*Children, obey your parents in all*

* While we were dwelling on this subject, a child observed, “Sir, we ought to pray to Jesus to give us a mind to remember the things you say to us about him, because he came into the world to save us.”

† When referring to this circumstance one day, a little boy remarked, “Please Mr. B—n, I read in a little book that ‘the devil goes about as a roaring lion, seeking whom he may devour.’ When we kneel down by the bed to pray, he comes and tries to get us from Jesus Christ.”

‡ CONVERSATION ON THIS SUBJECT.

The Teacher having explained to his children the dreadful nature of the disease called leprosy, and told them that it was so infectious, that persons afflicted with it, were obliged to be separated from society, asked one of them, “in what respect this disease represented the spiritual state of man?” The child replied as follows:—“The heart is deceitful above all things, and desperately wicked; and as the leprosy caused the man to be put out of the city, so sin, unless taken away from the heart, will shut us out of the kingdom of heaven.”

Another replied:—“We should pray to God to take away the heart of stone, and give us a heart of flesh; for if we keep naughty, when we go with other children, we shall make them naughty too, the same as if persons lived with a leper, they would catch the leprosy from him.”

§ F—, Lazarus would not have come out of the grave if you or M— had said, Lazarus come forth, because you are not Almighty God.

things." Who sins openly on the Sabbath?—*The man who works.* Who sins secretly?—*The man who gives his mind to worldly thoughts.* Mention a declaration.—"*I am come that they might have life.*" A complaint.—"*And ye will not come to me that ye may have life.*" A question.—"*Wilt thou be made whole?*" "Sirs, what must I do to be saved?" An answer.—"*Believe on the Lord Jesus Christ, and thou shalt be saved.*" A promise.—"*The Lord will give grace and glory.*" A duty.—"*Repent.*" A reason for this.—"*The kingdom of heaven is at hand.*" A prophecy and a comparison.—"*The knowledge of the Lord shall cover the earth, as the waters cover the sea.*" A note of admiration!—"Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!" A note of interrogation?—"How shall we escape, if we neglect so great salvation?" Of being reconciled to God, 2 Cor. v. 19—21. Mention some texts that speak of the grace (or favour) of God.—John i. 16, 17; Acts xi. 23; Rom. iii. 24; v. 20, 21; Ephes. i. 7; ii. 7, 8; 1 Tim. i. 14; 1 Thess. v.; Titus ii. 11; iii. 8; Heb. iv. 16; 1 Pet. v. 10. Of prayer.—Matt. vi. 10; vii.; Eph. vi. 18.*

Practice in the following way:—As one is to two, two are to four. Put out one ball on the top wire of the Numeral Frame, and then place two underneath it on the next, calling out,—"*As one is to two,*" and the children will soon understand the rule. Take out another ball on the top wire, place two balls under as before, and say,—"*As two are to four,*" and you will convince them, in the most effectual way, of the proportion one number bears to another. Apply the rule thus:—If the price of two apples is a half-penny, how many ought I to have for a penny? Then as 1 is to 3, 2 are to 6; 3 are to 9; 4 are to 12; 5 are to 15; 6 are to 18; 7 are to 21; 8 are to 24; 9 are to 27; 10 are to 30.

Moving the ball on the top wire of the single frame, to the other side, we say,—1 is the 12th of 12; and going down the frame we repeat, 1 is the 11th of 11; 1 is the 10th of 10; 1 is the 9th of 9; 1 is the 8th of 8; 1 is the 7th of 7; 1 is the 6th of 6; 1 is the 5th of 5; 1 is the 4th of 4; 1 is the 3d of 3; 1 is the half of 2; 1 is the whole of one. You may amplify this method of instruction, as opportunity serves.

We sometimes amuse the children by taking out eight balls, for the furlongs of a mile, and place one ball opposite for a mile-post; and they are so pleased with this lesson, that they often request to go a journey (as they term it) on the frame.

"Improvement and delight go hand in hand."

Reading is one of the most difficult things we have to teach, and that for this reason: Letters are mere signs; they do not present any object before the child to excite its attention, and hence, when using the Picture Lessons, with reading under them, we have found it almost impossible to draw the attention of the children from the picture to the reading, they are so much more interested with ob-

* A child six years old said, "When we kneel down in the school room to pray, it seems as if my heart talked.—It is of no use without our heart prays."

jects than signs. In order, however, to lead them forward in this exercise, we have large Lessons, each containing only a part of the alphabet: the children being seated in the gallery, we ask them to spell a word for which there are not enough letters on the Lesson, and they will search the Lesson over and over again, to find the letter that is wanted to complete the word. The other methods of teaching them to read, are very similar to those which are adopted at the British and Foreign School.

In using the pictures, we find it useful to allow a child to stand up and point to and name one object, and then for another child to point out and name some other; by so doing, they will soon analyze a set of pictures with profit. They receive more instruction by this method, than they do by having the objects pointed out and named for them.

THE CONTRAST.*

| | | | |
|----------|----------|---------|---------|
| Hot | Cold | Dull | Bright |
| Warm | Cool | Hard | Soft |
| Good | Bad | Sick | Well |
| Dry | Wet | Slow | Fast |
| Up | Down | Thick | Thin |
| In | Out | Here | There |
| Strong | Weak | Work | Play |
| Long | Short | Height | Depth |
| High | Low | Breadth | Length |
| Life | Death | Sorry | Glad |
| Broad | Narrow | Pull | Push |
| Just | Unjust | Lead | Drive |
| Opaque | Clear | Break | Cut |
| Bird | Fish | Swim | Sink |
| Boy | Girl | Give | Take |
| Man | Woman | Move | Stop |
| Male | Female | Sit | Stand |
| Crooked | Straight | Pain | Ease |
| Tight | Loose | Palace | Cottage |
| Great | Small | City | Village |
| Many | Few | Road | Field |
| Above | Below | Right | Wrong |
| Sleeping | Waking | Heaven | Hell |
| Night | Day | Stout | Slender |
| Summer | Winter | Round | Square |
| Spring | Autumn | Acute | Obtuse |
| Dark | Light | True | False |
| Rough | Smooth | Head | Foot |
| Sweet | Sour | Fair | Foul |
| Blunt | Sharp | Top | Bottom |
| Dear | Cheap | Clean | Dirty |

* The Teacher mentions one word, and the children give the opposite one.

| | | | |
|-------------|-----------|------------|------------|
| Kind | Cruel | Pleased | Displeased |
| Fluid | Solid | Heavy | Light |
| Right | Left | Hill | Dale |
| White | Black | Mountain | Valley |
| On | Off | Teacher | Learner |
| Talk | Sing | Neat | Slovenly |
| Quiet | Noisy | Tidy | Untidy |
| Going | Coming | Drunk | Sober |
| Raise | Lower | Industry | Idleness |
| Deaf | Dumb | Sea | River |
| Far | Near | Continent | Island |
| Motion | Rest | Strait | Bay |
| Morning | Evening | Land | Water |
| Laying down | Rising up | Harbour | Open sea |
| Running | Walking | A dry dock | Wet dock |
| Lace | Unlace | | |

Specimen of the Elliptical Plan of Teaching.

A gardener's youngest¹ was walking among the fruit²
of his father's³, he saw a little⁴ fly up and sit on one
of the⁵ of the trees; the⁶ lifted a stone, and was going
to⁷ it at the poor⁸ which seemed to⁹ most sweetly
thus:

"My¹⁰ is¹¹ of moss and hair,
The¹² are¹³ and shelter'd there;
When¹⁴ soon shall my young¹⁵ fly
Far from the¹⁶ school¹⁷ eye."

The¹⁸ eldest¹⁹ who understood the²⁰ of birds
came up at that moment, and²¹ out, throw down the²²,
you hard-hearted²³, and don't²⁴ the innocent²⁵,
in the middle of his song; are you not²⁶ with his swelling
red breast, his beautiful sharp eye, and above all with the²⁷
of his notes, and the familiar²⁸ he assumes even in the²⁹
of a³⁰ like you? Ask your youngest³¹ here, if she
remembers the³² which her good³³ read to her yester-
day, of a very³⁴ boy, who was very³⁵ to a harmless
green³⁶ which he caught³⁷ for hunger, among the³⁸
in the³⁹ of winter.

The following little verses upon the same principle have been
found to answer extremely well, by putting one child in the ros-
trum, and desiring him purposely to leave out those words that
are marked, the other children will fill them up as he goes on.

¹Son ²trees ³garden ⁴bird ⁵branches ⁶boy ⁷throw ⁸bird ⁹sing ¹⁰nest ¹¹built ¹²eggs
¹³laid ¹⁴hatched ¹⁵ones ¹⁶roaming ¹⁷boy's ¹⁸gardener's ¹⁹son ²⁰notes ²¹called ²²stone
²³rogue or boy ²⁴disturb or hurt ²⁵bird ²⁶pleased or delighted ²⁷sweetness or me-
lody ²⁸air ²⁹presence ³⁰naughty boy ³¹sister ³²story ³³mother, aunt, &c. ³⁴naughty
or good ³⁵cruel or kind ³⁶finch or linnet ³⁷perishing or dying ³⁸snow ³⁹depth or
middle.

THE MANUAL

CHAPTER I.

Method of Instruction in a Large Room.

At the opening of the school in the morning, the ten commandments are to be repeated, or the following verses of the Psalms to be alternately said by the teacher and children.

T. So teach us to number our days, that we may apply our hearts unto wisdom. Ps. xc. 12.

C. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Ps. xc. 14.

T. The wicked shall be turned into hell and all the nations that forget God. Ps. ix. 17.

C. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory. Ps. lxxiv. 10.

T. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Ps. xxxiv. 18.

C. Create in me a clean heart, O God; and renew a right spirit within me. Ps. li. 10.

T. Thy righteousness also, O God, is very high, who has done great things: O God, who is like unto thee. Ps. lxxi. 19.

C. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. Ps. lxxi. 16.

T. O come let us worship and bow down; let us kneel before the Lord our maker. Psalm xcvi. 6.

C. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Ps. lxxxvi. 5.

Followed by a short prayer by the Teacher, and the Lord's Prayer to be prayed by the Teacher and divided into short sentences, leaving sufficient time for the children to repeat the same in a devout manner, after which a suitable hymn shall be sung (if omitted before the prayer). The following doxology may be sung immediately after the prayer, before the children are seated.

"Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly hosts;
Praise Father, Son, and Holy Ghost."

A method of teaching the alphabet, to as great a number of infants as can be accommodated in the large room:—On 13 cards of 12mo. size, have two complete alphabets, one of the upper case and one of the lower case, pasted on each side. Thus, A a on one side, and B b on the other. The cards are exhibited on the end of a walking stick, elevated far above the teacher's head, and the chil-

dren call out A a, and the card is turned over, and they say B b in concert. The time required to teach this lesson need not exceed five minutes.

A lesson of two and three letters is exhibited from the rostrum, composed either of large letters pasted on cards, or on the pages of a blank book; the lessons generally contain from 40 to 100 words each; words of one or more syllables are also composed on the pages of a blank book of the size of half a sheet of foolscap paper, or on a transposition frame, by sliding letters pasted on blocks, within a groove made for that purpose—short sentences in reading are composed in the same way. 300 tins with letters of the alphabet and short words and parts of words are imprinted on them, and put into the hands of the children, suited to the capacity of each class, which consists of not more than 12 children each, who are drawn out by the monitors, around the lesson post, where they spell the same words on a lesson board which are imprinted on the tins.

Also, a system of dissected (or loose) letters of the alphabet are found to be very useful; each child is furnished with a block or piece of deal (on which a rabbeting plane has cut in a right line sufficiently to receive the letters) with a number of letters sufficient to spell one or more words; these are distributed by the principal monitor; the letters have been selected to spell the names of some familiar objects around them. This exercise has been found to be one of the most interesting amusements in the Chester Street Infant School.

The duties of the Assistant Teacher are chiefly confined in the class-room, where 12 children are taught in concert, or individually by one of the teachers, so that every child shall be taught one lesson in the forenoon and one in the afternoon, in the class room.

The above course of lessons are suited to a Sabbath school, upon the Infant school system, together with a Gatechism, &c. such an one as is suited to the school, which the children will easily commit to memory, by repeating it frequently, after their teacher, in concert. A Catechism on the Parables of the New Testament, by W. F. Lloyd is recommended for Sabbath or week day schools, also Jane Taylor's Hymns, published by the American Sunday School Union.

The above named Catechism is thought preferable to the New Testament to learn children to commit to memory.

SUBJECTS OF SCRIPTURE REPRESENTED BY PICTURES.

The Nativity of Jesus Christ.

The picture being suspended as the others, and a whole class being in the class-room, put the pointer into one of the children's hands, and desire the child to find out the Nativity of Jesus Christ. The other children will be on the tip toe of expectation to see whether the child makes a mistake; for should this be the case, they

know that one of them will have the same privilege of trying to find it; should the child happen to touch the wrong picture, the teacher will have at least a dozen applicants; saying, "Please, sir, may I? please, sir, may I?" The teacher having selected the child to make the next trial, say one of the youngest of the applicants, the child walks round the room with the pointer, and puts it on the right picture; which will be always known by the other children calling out, "that is the right, that is the right." To view the child's sparkling eyes, who has found the picture, and to see the pleasure beaming forth in his countenance, you might imagine, that he conceived he had performed one of the greatest wonders of the age. The children will then proceed to read what is printed on the picture, which is as follows: "The Nativity of our Lord and Saviour Jesus Christ;" which is printed at the top of the picture. At the bottom are the following words: "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."—We then question them in the following manner:—

Q. What do you mean by the Nativity of Jesus Christ? *A.* The time he was born. *Q.* Where was he born? *A.* In Bethlehem of Judea. *Q.* Where did they lay him? *A.* In a manger. *Q.* What is a manger? *A.* A thing that horses feed out of. *Q.* What was the reason they put him there? *A.* Because there was no room in the inn. *Q.* What is an inn? *A.* A place where persons lodge who are travelling, and it is like a public house. *Q.* What do you mean by travelling? *A.* When you go from one place to another; from Philadelphia into the country, or from the country into Boston. *Q.* Is any thing else to be understood by travelling? *A.* Yes, we are all travelling. *Q.* What do you mean by being all travelling. *A.* We are all going in a good road, or else in a bad one. *Q.* What do you mean by a good road? *A.* That which leads to heaven. *Q.* What will lead us to heaven? *A.* Praying to God, and endeavouring to keep his commandments, and trying all we can to be good children. *Q.* Can we make ourselves good? *A.* No, we can receive nothing, except it be given us from heaven. *Q.* What is travelling in a bad road? *A.* Being naughty children, and not minding what is said to us: and when we say bad words, or steal any thing, or take God's name in vain. *Q.* Where will this road lead to? *A.* To eternal misery.

Here we usually give a little advice according to circumstances, taking care always to avoid long speeches, that will tend to stupify the children. If they appear tired, we then stop, but if not, they repeat the following hymn, which I shall insert in full, as I believe there is nothing in it that any Christian would object to.

HARK! the skies with music sound!
Heav'nly glory beams around;
Christ is born! the angels sing,
Glory to the new-born King.

Peace is come, good-will appears,
Sinners, wipe away your tears:
God in human flesh to-day
Humbly in the manger lay.

Shepherds tending flocks by night,
 Heard the song, and saw the light;
 Took their reeds, and softest strains
 Echo'd through the happy plains.

Mortals, hail the glorious King!
 Richest incense cheerful bring;
 Praise and love Emmanuel's name,
 And his boundless grace proclaim.

The hymn being concluded, we put the following questions to the children.

Q. Who was the new-born king? *A.* Jesus Christ. Q. Who are sinners? *A.* We, and all men. Q. What are flocks? *A.* A number of sheep. Q. What are shepherds? *A.* Those who take care of the sheep. Q. What are plains? *A.* Where the sheep feed. Q. Who are mortals? *A.* We are mortals. Q. Who is the glorious king? *A.* Jesus Christ. Q. What is meant by Emmanuel's name? *A.* Jesus Christ.

Q. Can you tell me what this picture represents?
A. Yes; Christ raising Lazarus from the dead.
 Q. Where can we read a more full account of this miracle?
A. In the New Testament.
 Q. In what part of the New Testament?
A. In the 11th chapter of St. John's Gospel.
 Q. Were any persons present when this miracle was wrought?
A. Yes; a great number of the Jews.
 Q. What particular persons were present?
A. The two sisters of Lazarus.
 Q. What were their names?
A. Martha and Mary.
 Q. What did the Lord Jesus say of Martha?
A. "Martha, Martha, thou art careful about many things; but one thing is needful."
 Q. And what did he say of Mary?
A. "Mary hath chosen that good part which shall not be taken away from her."
 Q. How long had Lazarus lain in the grave?
A. Four days and four nights.
 Q. What did Jesus say previous to Lazarus' being raised?
A. "Lazarus, come forth."
 Q. And how was that summons obeyed?
A. "He that was dead came forth, bound hand and foot, with grave clothes."
 Q. Was there any thing bound about his face?
A. Yes: a napkin.
 Q. What said Jesus after Lazarus came forth from the sepulchre?
A. "Loose him and let him go."*

* Great care must be taken in giving instruction from the picture lessons of Scripture, that the answers are given in the precise words written in that part from which the subjects are taken; otherwise, offence might be given; and no comment whatever should be passed upon the plain, literal construction.

After having questioned the children in this manner, I next point to the objects, as follows.

Q. Whom does this represent?

A. Our Lord Jesus Christ.

Q. Whom does this represent?

A. The two sisters of Lazarus.

Q. Whom does this represent?

A. Lazarus coming forth from the tomb.

In this manner I point to every object in the picture, not excepting the most minute; being always very careful to lay great stress upon the words "Remember, children, this is only a representation of what occurred; the persons represented are by no means the real objects." I have found it quite necessary to attend to this circumstance, because the children have asked whether such a person was really Jesus Christ; and as the ancients were led into idolatrous worship by means of objects which were placed before them, it becomes absolutely necessary, that we should, in this respect, act with great circumspection, otherwise our attempts to cultivate their minds may prove abortive.

A Chant.

The Grace of God works repentance; begets Faith; produces Love, Joy, Peace, Mercy, Humility, Temperance, Justice, Sobriety, and Fear, Self-denial, Charity, Virtue, Brotherly Love, Honesty, Duty to Parents, Meekness of Heart, Peace-making, Godliness, Resignation, Justice in Dealing, Prayer, Supplication, Purity of Heart.

Rejection of the Grace of God leads to Hardness of Heart, Unbelief, Pride, Presumption, Stealing, Evil Speaking, Murmuring, Fighting, Disobedience to Parents, Envy, Vanity, Drunkenness, Gluttony, Ill-nature, Malice, Folly, Jealousy, Intemperance, Gaming, Swearing, Self-confidence, Lying, Atheism.

Morning Prayer for an Infants' School.

O God, our heavenly Father, thou art good to us. We would serve thee. We have sinned and done wrong many times. Jesus Christ died on the cross for us. Forgive our sins for Jesus' sake. May the Holy Spirit change our hearts and make us to love God. Help us to-day to be good children, and to do what is right. Keep us from wicked thoughts and bad tempers. Make us try to learn all that we are taught. Keep us in health all the day. We would always think of God. And when we die, may we go to heaven.

God bless our fathers and mothers, and sisters and brothers, and our teachers; and make us to be obedient and kind, for Jesus Christ's sake. Amen.

Evening Prayer for an Infants' School.

O God, our heavenly Father, thou art good to us. We would serve thee. We have sinned and done wrong many times. Jesus Christ died on the cross for us. Forgive our sins for Jesus' sake. May the Holy Spirit change our hearts and make us to love God. Help us always to be good children and to do what is right. Keep us from wicked thoughts and bad tempers. Make us try to remember all that we have learned to-day. Keep us from evil through the night. We would always think of God. And when we die, may we go to heaven.

God bless our fathers and mothers, and sisters and brothers, and our teachers; and make us to be obedient and kind, for Jesus Christ's sake. Amen.

Oh thou meek and holy Saviour,
Thou hast seen us through and through;
Pardon all our bad behaviour,—
Make us good and holy too.

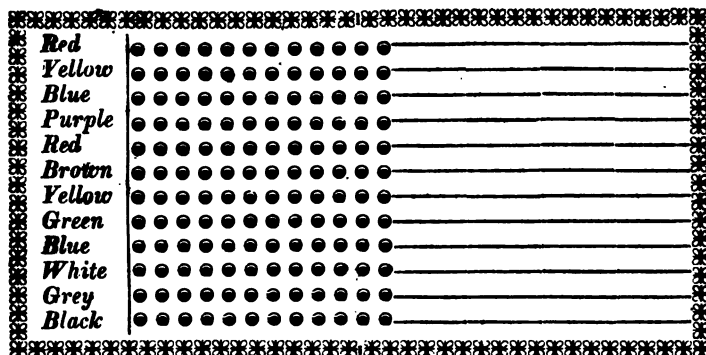
MULTIPLICATION TABLE.

| | | | | | | | | | | | |
|----|----|----|----|----|----|----|----|-----|-----|-----|-----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 2 | 4 | 6 | 8 | 10 | 12 | 14 | 16 | 18 | 20 | 22 | 24 |
| 3 | 6 | 9 | 12 | 15 | 18 | 21 | 24 | 27 | 30 | 33 | 36 |
| 4 | 8 | 12 | 16 | 20 | 24 | 28 | 32 | 36 | 40 | 44 | 48 |
| 5 | 10 | 15 | 20 | 25 | 30 | 35 | 40 | 45 | 50 | 55 | 60 |
| 6 | 12 | 18 | 24 | 30 | 36 | 42 | 48 | 54 | 60 | 66 | 72 |
| 7 | 14 | 21 | 28 | 35 | 42 | 49 | 56 | 63 | 70 | 77 | 84 |
| 8 | 16 | 24 | 32 | 40 | 48 | 56 | 64 | 72 | 80 | 88 | 96 |
| 9 | 18 | 27 | 36 | 45 | 54 | 63 | 72 | 81 | 90 | 99 | 108 |
| 10 | 20 | 30 | 40 | 50 | 60 | 70 | 80 | 90 | 100 | 110 | 120 |
| 11 | 22 | 33 | 44 | 55 | 66 | 77 | 88 | 99 | 110 | 121 | 132 |
| 12 | 24 | 36 | 48 | 60 | 72 | 84 | 96 | 108 | 120 | 132 | 144 |

CHAPTER II.

Arithmetic next follows in course, which is taught by tangible objects.

NUMERAL FRAME.



The Numeral Frame is intended to assist the teacher in this part of his duty. I shall now proceed to describe the form, and some of the uses of this instrument. By reference to the above representation, it will be seen that it is constructed of a frame, with twelve strong wires drawn from one side to the other, each of which passes freely through twelve coloured balls of wood. It is desirable that the wires should be so placed, that the balls when all brought together to one side, should as near as possible form a square.

Now the primary use of this instrument is to place before the eyes of these children a representation of those combinations of number, which they have already committed to their memory. I shall illustrate my intention by a reference to a part of only one line of the formula. The children are supposed to have learned, for instance, that 3 and 3 are 6 and 3 are 9. Now if on the numeral frame all the balls, with the exception of the external 3 on the top wire, be placed on one side, when the next 3 beneath are moved forward, the following combinations may be practically illustrated: 3 and 3 are 6; 3 from 6 leave 3; 2 3's are 6; 2 3's in 6; 3 is the half of 6. If it were thought necessary to proceed to other properties of number, besides those which have already been derived from the table, when the next three have been brought forward after having proceeded with these in a similar manner with the foregoing, it might be pointed out to the older children that 9 is the square of 3, and 3 the square root of 9.

It will be perceived that the Numeral Frame may in the same way serve for the illustration of every combination of number which the infants have learned. Thus if two balls are moved forward on every wire, we have the illustration of that line of the table which contains the multiplication of two. In the succession of

three balls we have the illustration of the next line. When every wire presents four balls, the four-fold combinations may be followed; and thus the whole successively, to the last line of the table, may be placed before the eyes of the children.

The Numeral Frame is also an excellent instrument for introducing the minds of infants to the earliest efforts in Arithmetic. If, for instance, from the balls, placed altogether on one side, eleven be removed from the top line—ten from the second—nine from the third, and thus by successive decrease of one through every line to the last; by the balls which remain, the children may be taught numeration. The one ball on the highest wire will represent an unit. The two on the next will be tens. On the third wire the three will represent hundreds, and the progress through all the lines will finally terminate in thousands of millions. Some of the older children may be taught that the number of figures, when written, is in each case the same as the number of balls numerated on each line—that an unit is one figure—two figures are tens—three figures are hundreds—four figures are thousands. Some few will be able to follow the numeration through the whole range of the frame, and these may be taught, step by step, to repeat as far as the ninth wire, 987, 654, 321, each figure of which will mark the place which it is to hold in numeration, and the number of figures of which the whole is composed. If we proceed farther than this, the three last lines may be represented by three ones, and they will then be read thus: one hundred and eleven thousand, nine hundred and eighty-seven millions, six hundred and fifty-four thousand, three hundred and twenty-one. From this point, the instructor may proceed to some simple effort in the earlier rules of arithmetic. He may place beneath each other any number of balls his fancy may suggest, which he may assist the children to add together; or he may vary the rule by a different position of the balls.

I may be permitted here to mention some of the other uses, not immediately connected with the subject now before us, to which this instrument may be put: as, in order to excite the failing attention of the little pupils, it is always desirable to have the power of introducing a change from one subject to another in the course of the instruction.

It is proposed, then, that the several rows of balls should be painted, so as to afford an opportunity for introducing the older children to some incipient knowledge of the combinations of colours. The three higher rows may be red, yellow, and blue. The fourth may be purple, and the fifth again red, because a mixture of red and blue makes purple. The sixth and seventh may be light brown and yellow, because red and yellow form a light brown. The eighth and ninth may be green and blue, as green is a mixture of yellow and blue; the last three rows may on the same principle be white, grey, and black.

CHAPTER III.

The Elements of Geometry.

Questions and answers concerning the Geometrical figures.

Useful knowledge can have no enemies, except the ignorant: it cherishes the mind of youth, and delights the aged; and who knows how many mathematicians there may be in embryo in an infant school.

We will suppose that the whole of the children are seated in the gallery, and that the teacher is provided with the geometrical figures, which are printed on paper and pasted on boards, which he exhibits before the children, and being provided with a pointer, he will point to a straight line and say—

Q. What is this?

A. A straight line.

Q. Why did you not call it a crooked line?

A. Because it is not crooked, but straight.

Q. What are these?

A. Curved lines.

Q. What does curved line mean?

A. When they are bent or crooked.

Q. What are these?

A. Parallel straight lines.

Q. What does parallel mean?

A. Parallel means when they are equally distant from each other in every part.

Q. If any of you children were reading a book that gave an account of some town which had six streets, and it said the streets were parallel, would you understand what it meant?

A. Yes: it would mean that the streets were all the same way, side by side, like the lines which we now see.

Q. What are those?

A. Diverging or converging lines.

Q. What is the difference between diverging or converging lines and parallel lines?

A. Diverging and converging lines are not at an equal distance from each other in every part, but parallel lines are.

Q. What does diverge mean?

A. Diverge means when they go from each other, and they diverge at one end, and converge at the other.

Q. What does converge mean?

A. Converge means when they come towards each other.

Q. Suppose the lines were longer, what would be the consequence?

A. Please, Sir, if they were longer, they would meet together at the end they converge.

Q. What would they form by meeting together?

A. By meeting together they would form an angle.

Q. What kind of an angle?

A. An acute angle.

- Q. Would they form an angle at the other end?
 A. No: they would go further from each other.
 Q. What is this?
 A. A perpendicular line.
 Q. What does perpendicular mean?
 A. A line straight up, like the stems of some trees.
 Q. If you look you will see that one end of the line comes on the middle of another line; what does it form?
 A. The one which we now see forms two right angles.
 Q. What does this straight line form by leaning one end against another straight line, but instead of its being upright like the perpendicular line, you see that it is sloping?
 A. One side of it is an acute angle, and the other side is an obtuse angle.
 Q. Which side is the obtuse angle?
 A. That which is the most open.
 Q. And which is the acute angle?
 A. That which is the least open.
 Q. What does acute mean?
 A. When the angle is sharp.
 Q. What does obtuse mean?
 A. When the angle is less sharp than the right angle.
 Q. If I was to call any one of you an acute child, would you know what I meant?
 A. Yes, Sir, one that looks out sharp, and tries to think, and pays attention to what is said to him; then you would say he was an acute child.

Equilateral Triangle.

- Q. What is this?
 A. An equilateral triangle.
 Q. Why is it called equilateral?
 A. Because its sides are all equal.
 Q. How many sides has it?
 A. Three sides.
 Q. How many angles has it?
 A. Three angles.
 Q. What do you mean by angles?
 A. The space between two right lines, drawn gradually nearer to each other, till they meet in a point.
 Q. And what do you call the point where the two lines meet?
 A. The angular point.
 Q. Tell me why you call it a triangle?
 A. We call it a triangle because it has three angles.
 Q. What do you mean by equal?
 A. When the three sides are of the same length.
 Q. Have you any thing else to observe upon this?
 A. Yes: all its angles are acute.

Isosceles Triangle.

- Q. What is this?
 A. An acute angled isosceles triangle.

Q. What does acute mean?

A. When the angles are sharp.

Q. Why is it called an isosceles triangle?

A. Because only two of its sides are equal.

Q. How many sides has it?

A. Three: the same as the other.

Q. Are there any other kind of isosceles triangles?

A. Yes: there is right angled and obtuse angled.

Here the pointer is to be put to the other triangles; and the master must explain to the children the meaning of right angled and obtuse angled.

Scalene Triangle.

Q. What is this?

A. An acute angled scalene triangle.

Q. Why is it called an acute angled scalene triangle?

A. Because all its angles are acute, and its sides are not equal.

Q. Why is it called scalene?

A. Because it has all its sides unequal.

Q. Are there any other kind of scalene triangles?

A. Yes: there is a right angled scalene triangle which has one right angle.

Q. What else?

A. An obtuse angled scalene triangle which has one obtuse angle.

Q. Can an acute triangle be an equilateral triangle?

A. Yes: it may be an equilateral isosceles or scalene.

Q. Can a right angled triangle or an obtuse angled triangle be an equilateral?

A. No: it must either be an isosceles or scalene triangle.

Square.

Q. What is this?

A. A square.

Q. Why is it called a square?

A. Because all its angles are right angles, and all its sides are equal.

Q. How many angles has it?

A. Four angles.

Q. What would it make if I drew a line from one angle to the opposite one?

A. Two right angled isosceles triangles.

Q. What would you call the line that we drew from one angle to the other?

A. A diagonal.

Q. Suppose we draw another line from the other two angles?

A. Then it would make four triangles.

Pentagon.

Q. What is this?

A. A regular pentagon.

Q. Why is it called a pentagon?

A. Because it has five sides and five angles.

- Q. Why is it called regular?
 A. Because its sides and angles are equal.
 Q. What does pentagon mean?
 A. A five-sided figure.
 Q. Are there any other kind of pentagons?
 A. Yes, irregular pentagons.
 Q. What does irregular mean?
 A. When the sides and angles are not equal.

Hexagons.

- Q. What is this?
 A. Hexagon.
 Q. Why is it called a hexagon?
 A. Because it has six sides and six angles.
 Q. What does hexagon mean?
 A. A six-sided figure.
 Q. Is there more than one sort of hexagons?
 A. Yes, there is regular and irregular.
 Q. What is a regular hexagon?
 A. When the sides and angles are all equal.
 Q. What is an irregular hexagon?
 A. When the sides and angles are not equal.

Heptagon.

- Q. What is this?
 A. A regular heptagon?
 Q. Why is it called a heptagon?
 A. Because it has seven sides and seven angles.
 Q. Why is it called a regular heptagon?
 A. Because its sides and angles are equal.
 Q. What does a heptagon mean?
 A. A seven-sided figure.
 Q. What is an irregular heptagon?
 A. A seven-sided figure whose sides are not equal.

Octagon.

- Q. What is this?
 A. A regular octagon.
 Q. Why is it called octagon?
 A. Because it has eight sides and eight angles, and they are all equal.
 Q. What does octagon mean?
 A. An eight-sided figure.
 Q. What is an irregular octagon?
 A. An eight-sided figure whose sides and angles are not all equal.
 Q. What does an octave mean?
 A. Eight notes in music.

Nonagon.

- Q. What is this?
 A. A nonagon.
 Q. Why is it called a nonagon?

- A. Because it has nine sides and nine angles.
- Q. What does a nonagon mean?
- A. A nine-sided figure.
- Q. What is an irregular nonagon?
- A. A nine-sided figure whose sides and angles are not equal.

Decagon.

- Q. What is this?
- A. A regular decagon.
- Q. What does a decagon mean?
- A. A ten-sided figure.
- Q. Why is it called a decagon?
- A. Because it has ten sides, and ten angles, and there are both regular and irregular decagons.

Rectangle or Oblong.

- Q. What is this?
- A. A rectangle or oblong.
- Q. How many sides and angles has it?
- A. Four, the same as a square.
- Q. What is the difference between a rectangle and a square?
- A. A rectangle has two long sides, and the other two are much shorter; but a square has its sides equal.

A Rhomb.

- Q. What is this?
- A. A rhomb; it is an irregular tetragon, its opposite angles only equal; its sides all equal.

Rhomboid.

- Q. What is this?
- A. A rhomboid; its opposite sides and opposite angles are equal.

Trapezoid.

- Q. What is this?
- A. A trapezoid; its four sides and angles are all unequal, and no sides parallel.

Ellipsis or Oval.

- Q. What is this?
- A. An ellipsis or oval, so named from ovalis, an egg.

CHAPTER IV.

NATURAL HISTORY.

The Cow.

- Q. What is this?
- A. A cow.
- Q. Is the cow a useful animal?
- A. Yes, every part of the cow is useful.
- Q. Where does the milk come from?

A. From the cow.

Q. What is milk useful for?

A. To make butter and cheese.

Q. That is right, and we use milk to put into our tea, and good boys and girls have bread and milk for breakfast. But when the cow is killed, is it then of any use?

A. Oh yes! very great use indeed.

Q. What is the flesh called?

A. Beef; and we sometimes have it for dinner.

Q. So you see you get a dinner from the cow; but what is the skin useful for?

A. To make leather.

Q. And what is leather useful for?

A. To make boots and shoes.

Q. So you see you can get a pair of shoes from the cow, but what are the bones useful for?

A. To make handles for brushes.

Q. What brushes?

A. Tooth brushes and nail brushes.

Q. And the hair which grows on the tail is useful to put in tooth brushes; so you see we get a tooth brush from the cow. But are the horns of any use?

A. Yes, they make salt-spoons, drinking cups, and combs, and many other things.

Q. Is the blood of any use?

A. Yes, it is used to purify sugar.

Q. What sugar?

A. That which we call lump or loaf sugar.

A Sheep.

Q. What is this?

A. A sheep.

Q. What is it that grows on its back?

A. Wool.

Q. What is wool useful for?

A. The very common wool makes worsted; flannel is also made from wool, and so is cloth which makes us coats.

Q. Is the flesh of the sheep useful?

A. Oh yes! it is eaten, and we call it mutton.

Q. Is the skin useful?

A. Yes, parchment is made out of it.

Q. What use is parchment?

A. To write upon.

Q. What difference is there between parchment and paper?

A. Parchment is stronger, and does not tear like paper.

The Horse.

Q. What is this?

A. A horse.

Q. Is a horse a useful animal?

A. Yes, he draws heavy loads, conveys people from one place to

another, draws coaches and carts, and is very strong, and can run very fast.

The Ass.

Q. What is this?

A. An ass.

Q. What is this beast useful for?

A. He is very patient, and carries heavy loads, such as sand, coals, and many other things.

Q. The ass is indeed a very useful beast, and the female gives milk, which is very useful to sick people. But can you tell who it was rode into Jerusalem on an ass: I mean the Jerusalem we read of in the Bible?

A. Oh yes! it was our dear Saviour Jesus Christ who rode into Jerusalem.

Q. Who is the ass the most useful to?

A. To the poor people.

Q. Why then did our Saviour ride upon an ass?

A. That he might teach us to be humble.

Q. That is right; and to be humble you know is to be thankful to our dear heavenly Father for the food he gives us, and for the clothes we wear, and for the kind friends who provide teachers that we might be taught our duty: But who is it gives the animals for our subsistence?

A. Almighty God, our dear heavenly Father and friend.

Q. And how are we to use these creatures?

A. With kindness.

Q. What do you mean by kindness?

A. We must never throw stones at them, nor beat them with sticks, nor be cruel in any way unto them.

Q. I hope then you will remember what you ought and what you ought not to do. But should we not be very thankful to our dear heavenly Father for giving us these animals?

A. Yes.

Q. And how can we show ourselves thankful?

A. We cannot show ourselves more thankful than by being kind to all that God has made.

I am glad to hear you say so, and therefore I will now let you repeat a pretty poem which teaches us how we should use these animals.

A Rabbit.

Q. What is this?

A. A rabbit.

Q. It is a very harmless little animal, and feeds upon oats and cabbage leaves. Have you ever seen a little rabbit?

A. Yes.

Q. What a beautiful soft skin he has: Is the hair of use?

A. Yes, it is very useful: sometimes it is used to assist in making of hats and sometimes to make tippets.

A Badger.

Q. What is this?

A. A badger.

Q. See what nice long hair he has gotten on his back: Do you think it is useful for any thing?

A. Yes, every thing is of some use.

Q. But do you know what use it is?

A. No.

Q. Then I will tell you: it is very soft, and is used to put into gentlemen's shaving brushes: But is not the badger a very fierce and cruel creature?

A. Yes.

Q. But it is sometimes very cruelly bitten by dogs, which men set to bite it and tease it, and they call it badger baiting. Do you not think this very cruel?

A. Yes.

Q. I hope if you live to grow up men and women, you never will do so?

A. We never will.

I am glad to hear you say so, for I think men who know better, are more cruel than the badger whose very nature is cruel.

A Pig.

Q. What is this?

A. A pig.

Q. What is it that grows on his back?

A. Hair or bristles.

Q. What are they useful for?

A. To put in shoe brushes and clothes brushes.

Q. What is the flesh of the pig called?

A. Pork.

Q. When the flesh is dried and salted, what is it then called?

A. Bacon.

A Dog.

Q. What is this?

A. A dog.

Q. What are dogs useful for?

A. To guard houses.

Q. Are dogs of any other use besides guarding houses?

A. Yes, they take care of sheep, and they always mind what their masters bid them.

I hope good children will take pattern then from these animals. Let me hear you repeat the little poem I taught you about the dog.

THE DOG.

I'll never hurt a little dog,
But stroke and pat his head;
I like to see it wag its tail,
I like to see it fed.
Poor little dogs are very good,
And very useful too;
For do you know that they will mind
What they are bid to do.
Then I will never beat my dog,
Nor ever give him pain;
Poor fellow! I will give him food,
And he'll love me again.

A Cat.

Q. What is this?

A. A cat.

Q. What is a cat useful for?

A. To catch rats and mice, which would otherwise be very troublesome, and eat up our food.

Q. I suppose some of your mothers have gotten cats, and I hope you use them with kindness?

A. Yes, we do.

Q. You never find cats hurt you, if you use them with kindness, do you?

A. No.

I am glad to hear it: I have a little poem also on a cat, and as you are so kind to them, you shall repeat it.

THE CAT.

I like little pussey, her coat is so warm,
And if I don't hurt her, she'll do me no harm;
So I'll not pull her tail, nor drive her away,
But pussey and I very gently will play;
She shall sit by my side, and I'll give her some food,
And she'll love me because I am gentle and good.

PHILOSOPHICAL OBSERVATIONS.

- | | |
|--------------------------------|------------------------------|
| Q. Where does the sun rise? | A. Springs form brooks. |
| A. The sun rises in the east. | Q. What form rivers? |
| Q. Where does he set? | A. Brooks form rivers. |
| A. He sets in the west. | Q. What form seas? |
| Q. What is the earth? | A. Rivers form seas. |
| A. The earth is a planet. | Q. What exhale vapours? |
| Q. What does it move round? | A. Seas exhale vapours. |
| A. It moves round the sun. | Q. What do vapours form? |
| Q. What are the stars? | A. Vapours form clouds. |
| A. The stars are other worlds. | Q. Can you tell what produce |
| Q. What are fixed stars? | rain? |
| A. The fixed stars are suns. | A. Clouds produce rain. |
| Q. What is the moon? | Q. What is hail? |
| A. The moon is a planet. | A. Frozen rain is hail. |
| Q. Is her light her own? | Q. What is snow? |
| A. Her light is not her own. | A. Snow is frozen vapours. |
| Q. What supplies springs? | Q. What is frost? |
| A. Rain supplies springs. | A. Frost is frozen dew. |
| Q. What do springs form? | |

RULES AND REGULATIONS,

BY S. WILDERSPIN:

AS OBSERVED AT THE INFANT SCHOOL, QUAKER STREET, SPITALFIELDS

TIME.—*Mornings.* School to assemble at Nine o'clock, and to leave at Twelve.
Afternoons. School to assemble at Two o'clock, and to leave at Five.

MONDAY.

Morning. When assembled, to perform the appointed prayer, after which an hymn is to be sung; then slates and pencils are to be delivered to the children; after which they are to proceed with their letters and spelling. At half-past ten o'clock to play. and at eleven o'clock to assemble in the gallery, and repeat the picture lessons on natural history after the monitor in the rostrum.

Afternoon. Begin with prayer and hymn as in the morning; picture lessons on Scripture history to be repeated from the lesson post, and to be questioned on them afterwards in the gallery.

TUESDAY.

Morning. Usual prayer and hymn. Slates and pencils. Letters and spelling from the sides of the school, and from the tins. Play. Gallery; repeat the addition and subtraction tables.

Afternoon. Prayer and hymn. Multiplication table; the monitor asking the question, and the children answering. Reading lessons. Play. Gallery; numeration and spelling with brass figures and letters.

WEDNESDAY.

Morning. Prayer and hymn. Slates and pencils. Letters and spelling. Play. Gallery; master to teach geometrical figures, and musical characters, by chalking on the swing-slate.

Afternoon. Prayer and hymn. Practice, pence and shilling tables. Play. Gallery; master to give lessons on arithmetic. Extempore teaching on men and things, &c. &c.

THURSDAY.

Morning. Prayer and hymn. Slates and pencils. Letters and spelling. Division, weights, measures, and time, from the rostrum. Play. Gallery, same lessons as Monday morning.

Afternoon. Prayer and hymn. From the lesson posts, epitome of geometry, and natural history. Gallery, brass letters and figures. Extempore teaching on men and things, taking care that all such teaching shall be illustrated by substances.

FRIDAY.

Morning. Prayer and hymn. Slates and pencils. Letters and spelling. Tables in arithmetic at the master's discretion. Play. Gallery; lessons on geography, maps, globes, &c.

Afternoon. Prayer and hymn. Scripture pictures on the lesson posts, and questions on them in the gallery.

SATURDAY.

Morning. Prayer and hymn. Slates and pencils. Letters and spelling. Tables of arithmetic from the rostrum. Play. Gallery. Lessons on the transposition frame, and on geometry from the brass instrument.

N. B. If visitors wish any particular lessons to be performed, and the children appear inclined, the master is not bound to adhere to the above rules, neither at any other time if the children appear particularly disinclined.

CHAPTER IV.

THE SCHOOL ROOM.

In an establishment where circumstance and the personal influence of the teacher, as well as mutual example, fill so important a place among the means of attaining the purpose which is in view, the choice of a suitable room is of very principal moment.

On this subject, some general principles may be laid down, which will distinguish those things which are absolutely necessary to the real efficiency of the system, from those which are only desirable.

In the choice of a room, then, it will have sufficiently appeared, that cheerfulness, light, freedom of air, and of dimension, must always be consulted. The walls should, if possible, be spacious, and the roof or ceiling lofty.

The size of the room must be regulated by the number of the children who are to be educated in it. There should be space for the whole of the school with the exception of the monitors, to sit around the room on seats affixed to the walls, that the area may be perfectly free.

The average of one foot to a child is sufficient.

As one of the principal objects in these establishments is to gain and fix the attention of the school on one spot, and on one person, the form of the room should, if possible, be such as to cause the infants the least personal trouble and effort in doing so.

It is desirable farther, that the voice of the teacher should be equally heard, without effort on his part, and that his person should be seen with equal distinctness, at all the most distant points in the room. If he be obliged to raise his voice, in order to be heard by those who are at a greater distance than others, his tone will almost necessarily seem to approach to that of anger; and the good feelings of his little flock will in consequence be disturbed; whilst, on the other hand, distance will encourage carelessness in those whose attention is not yet sufficiently secured.

It will appear, from these remarks, that one decided aim in the choice and the fitting up of an infants' school room must be to place the little pupils, as far as may be possible, at an equal distance from the point from which the teacher may propose generally to address them.

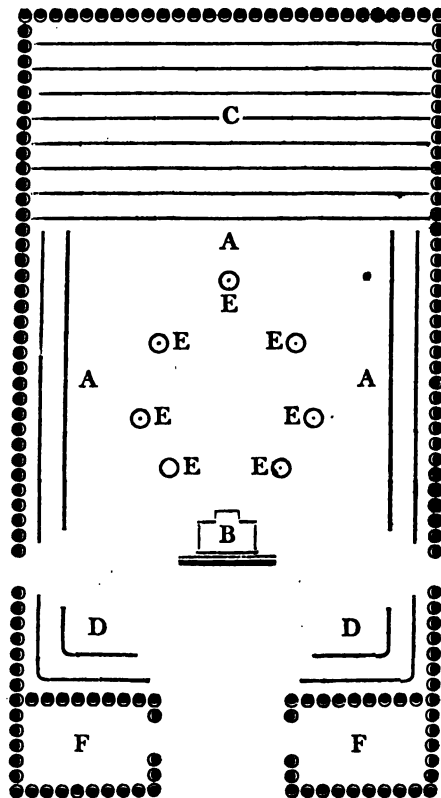
I offer to the consideration of my readers a plan for a school room, the area of which is an oblong of such proportions as that, after a part has been divided off from one end for a gallery of raised seats, the forms for the children, when in their classes, may occupy the sides of a square.

(A A) are the seats round the room.

(B) is a double rostrum, in the front part of which the monitor who is to lead the rest, when the school is engaged in an united lesson, takes his stand; and on the back part of which the superintendent places himself whenever he may wish to obtain the attention of the whole school at once, and convey a lesson to them all.

(C) is the gallery, in which all the children may be occasionally

AREA OF ROOM, &c.



Play Ground.

assembled within a smaller compass for general examination. This gallery must have seats, at least equal, altogether, in length to all the other seats around the room.

(D) are the seats against the wall behind the rostrum.

The advantages of a square room are manifest. The distance of the several seats from the rostrum approach more nearly to equality than could possibly be the case in a *lengthened* oblong, and the eyes of the children are more easily directed to that point.

The seats for the monitors (E) must be placed at a sufficient distance from the benches against the walls, to leave room for the free passage of the children when they walk round the school two and two. They should be placed at the terminating line of each class, and two monitors may take their place on each seat, turning each towards his own class. The seats (E) should be so broad, as to allow the monitors room to stand upon them when the lesson is given out from the rostrum.

Two smaller rooms (F) should be adjoined to the school, which are called class rooms. The one will be principally occupied in receiving those things which would be incumbrances in the larger room, and may be used occasionally, if such be wanted, as a committee room. The other is for the purpose of more exact and personal instruction of the higher classes, and for individual examination.

Articles of Instruction in an Infant School.

| | |
|--|--------|
| One dozen Texts of Scripture, in large characters, for the walls of the room, 75 cents per doz. | \$.75 |
| Four dozen Spelling and Reading Lessons, printed on medium paper, 6 to 12 line pica, suitable for the large room, and the smaller for the class room, at 75 cents per doz. | 3.00 |
| Alphabetical board or transposition frame, with 500 large letters pasted on blocks, to slide into the frame, so as to compose words or sentences, | 10.00 |
| 300 Imprinted Tins, for the use of the several classes, | 15.00 |
| Large Numeral Frame, with balls, | 12.00 |
| Large black board on which the copies for writing are traced, and for other purposes, | 3.50 |
| 48 sheets with large letters of the alphabet, for the purpose of pasting on card paper, or on the pages of a blank book, or on blocks, 6½ cents per sheet, | 3.00 |
| 2,000 smaller letters, printed on card paper, | 2.00 |
| Tambourine, \$6.00, and Hand-bell, 50 cents, | 6.50 |
| 1000 (wooden bricks) blocks, one inch thick, two inches broad, and four inches long, for the children to make block houses and walls, in the form of brick work, | 5.00 |
| Pictures of Scriptural Subjects and Natural History. | |
| A few elementary Spelling and Reading Books. | |
| Slates, with the alphabet engraved on them, and Slate Pencils. | |

On the Government of the School.

[From Goyder's Treatise on Infant Schools.]

In the schools conducted upon the new system, neither the rod nor ridicule are ever resorted to. Should it be inquired, how then are the children governed or preserved in a state of order? it is answered, by a line of conduct grounded on love, patience, gentleness, or unwearied forbearance. The children are made to reason as rational creatures, made to tell the impropriety of their conduct by demonstrative proofs, and to delight in the sensibility of a virtuous state, and universal forbearance. In short, we take occasion from the scriptural words "bear and forbear" to quicken their desires to walk in such a way as shall ultimately secure them the respect and esteem of the good and virtuous. Suppose two children have been fighting: when I was a boy, the punishment was, the delinquents should castigate one another. Our method is as follows, and without enlarging on the merits of either, I will leave the public to decide which is the most efficient.

The delinquents are placed before all the children in the centre of the school, the teacher points to them and exclaims:—

Teacher. You see these children?

Children. Yes, Sir.

T. And you know what they have been doing?

C. Yes, Sir, they have been fighting.

T. Hold out your hands [children hold them out]. Now tell me who made your hands?

C. God.

T. And for what did he make them?

C. To be useful in learning to work with them, and to help one another.

T. Then he did not make them to fight?

C. No, Sir.

T. There is a verse which says,

" Birds in their little nests agree,
And 'tis a shameful sight,
When children of one family
Fall out and chide and fight."

Now, my dear children, we are all of one family, and ought not to fight. God loves us always, but we cannot say we love him if we use our hands for a purpose which he never made them, and it is a shocking thing not to love God. You see these two little boys?

C. Yes, Sir.

T. Are you not sorry to see them in such disgrace?

C. Yes, Sir.

T. And I am sure you will help me to try and make them good?

C. Yes, Sir, we will.

Again:—No undue emulation is by any means encouraged in the schools when the improved plans are adopted, I entirely coincide

with the benevolent views of the enlightened Fellenberg on this point, and as his language will speak much more forcibly than mine, I herewith present it in his own words:—

“That system of continual praises given to one, while they discourage others, of applause bestowed upon those who have merely performed their duty, (as if it was the intent to lessen the worth of a good conscience,) of public reproof addressed not unfrequently to him, who has done as well as he was able, of first and second places, of crosses at the button hole, and of trials of ability before a public auditory; all this system with its apparatus is as severely proscribed in our schools, as are the most of school punishments, and doubtless with much reason; for what else is it but designedly to spoil the heart, thus to influence the will by perpetually exciting *self-love*, so that it might be asked if there was not a deliberate purpose to sow in the hearts of children the seeds of pride and jealousy, and of a thousand hateful passions, and thus by the education of the young, to prepare men for the career of rivalry and ambition.”

The good sense of these remarks is surely too obvious to require a single comment. It will therefore, no doubt, appear from these considerations, that the obedience which should be exacted from children, must be obtained by love, and the only reward which should stimulate them to the performance of useful actions, ought to be derived from the heartfelt satisfaction of benefiting their fellow creatures.

PENCE TABLE.

Twenty pence are one and eightpence,
That we can't afford to lose;
Thirty pence are two and sixpence,
That will buy a pair of shoes.

Forty pence are three and fourpence,
That is paid for certain fees;
Fifty pence are four and twopence,
That will buy five pounds of cheese.

Sixty pence will make five shillings,
Which we learn is just a crown;
Seventy pence are five and tenpence,
This is known throughout the town.

Eighty pence are six and eight pence,
That sum once my father spent;
Ninety pence are seven and sixpence,
That for a quarter's schooling went.

A hundred pence are eight and fourpence,
Which is taught in th' infant school;
Eight pence more make just nine shillings,
So we end this pretty rule.

NAMES OF MONEY.

Ten *mills* one *cent* do make,
Which will buy a penny cake;
Ten cents will make one *dime*,
And thus you have it all in rhyme.

Ten dimes are just a *dollar*
The United States all over;
Ten dollars are an *eagle* of gold,
And so our money's names are told.

AVOIRDUPOISE WEIGHT.

Sixteen drams are just an ounce
When my mother goes to shop:
Sixteen ounces make a pound,
When she buys a mutton chop.

Twenty-eight pounds are the fourth
Of an hundred weight called gross;
Four such quarters are the whole
Of an hundred weight at most.

Twenty hundred make a ton,—
By this rule all things are sold
That have any waste or dross:
And are bought so too, I'm told.

When I buy, or when I sell,
May I always use one weight;
May I justice love so well,
To do always what is right.

FOUR SEASONS OF HUMAN LIFE.

Our days four seasons are at most,
And Infancy's the time of Spring:
Oh! with what trouble, care, and cost,
Must we be taught to pray and sing.

In Summer as our growth proceeds,
Good fruit should hang on every
branch;
Our roots be cleared from evil weeds,
As into science we advance.

Our autumn is the season, when
Temptations do our mind assail:
Our fruits are proved in manhood; then
Let not sin, death and hell prevail.

For Winter brings old age and death;
If we've good fruits laid up in store,
Soon as we gasp our latest *breath*,
We land on a *triumphant shore*.

FOUR SEASONS OF THE YEAR.

On March the twenty-first is Spring,
When little birds begin to sing,
Begin to build and hatch their brood,
And carefully provide them food.

Summer's the twenty-first of June,
The cuckoo changes then his tune;
All nature smiles, the fields look gay,
The weather's fair to make the hay.

September on the twenty-third,
When sportsmen mark at ev'ry bird,
Autumn comes in; the fields are shorn,
The fruits are ripe: so is the corn.

Winter's cold frosts and northern blast,
The season now we mention last;
The date of which in truth we must
Fix for December—twenty-first.

TIME OR CHRONOLOGY.

Sixty seconds make a minute;
Time enough to tie my shoe:
Sixty minutes make an hour,
Shall it pass and nought to do?

Twenty-four hours will make a day;
Too much time to spend in sleep,
Too much time to spend in play,
For seven days will end the week.

Fifty and two such weeks will put
Near an end to ev'ry year;
Days three hundred sixty five
Are the whole that it can share.

Except in leap year, when one day
Added is to gain lost time;

May it not be spent in play,
Neither any evil crime.

Our time is short we often say;
Let us then improve it well;
That eternally we may
Live where happy angels dwell.

SHEEP.

Hark now to me, and silence keep,
And we will talk about the sheep;
For sheep are harmless, and we know
That on their backs the wool does grow.

The sheep are taken once a year,
And plung'd in water clean and clear;
And there they swim, but never bite,
While men do wash them clean and white.

And then they take them, fat or lean,
Clip off the wool, both short and clean;
And this is call'd, we understand,
Shearing the sheep throughout the land.

So then they take the wool so white,
And pack it up in bags quite tight;
And then they take those bags so full,
And sell to men that deal in wool.

CLOTH MEASURE.

Sheep's wool is wash'd and comb'd with hand,
And then 'tis spun with wheel and band;
And then with shuttle, loom, and care,
Wove into cloth for us to wear.

The cloth is then sent to be dyed,
Where it is boil'd, and wash'd, and dried;
And then 'tis press'd so nice and smooth,
That tailors buy, and it do use.

The tailor then cuts out with care
The clothes that men and boys do wear;
But when the tailor buys, I'm told,
'Tis by this rule all cloth is sold.

Two inches and one quarter take,
Which just an English nail will make;
Four nails one quarter make we know,
Which we can cut, turn down and sew.

Four quarters will, if new or old,
Make just one yard, for so 'tis sold;
Three quarters make one Flemish ell,
For thus those people buy and sell.

But five quarters do make an ell
In England, which is known full sell;
But when the French do buy or sell,
They give six quarters to an ell.

THE BIBLE.*

What is it shows my soul the way
To climes of everlasting day,
And tells the danger of delay?

The Bible.

What teaches me I'm bound to love
The glorious God who reigns above;
And that I may his goodness prove?

The Bible.

What tells me that I *soon must die*,
And to the throne of judgment fly
To meet the great Jehovah's eye?

The Bible.

O may this Bible ever be,
A dear and precious book to me;
Here ceaseless beauties may I see!

The Bible.

THE SUN.

1. What is it looks so very bright,
And quick dispels the dusky night,
Shedding around a cheerful light?

The Sun.

* In this and the two following pieces, the teacher will ask the questions, and the children will answer in concert.

2. What is it appears at dawn,
That dries the dews up in the morn,
And ripens all the fruits and corn? The Sun.
3. What rises higher than a rock?
What in the morn awakes the cock,
And tells us what it is o'clock? The Sun.
3. What is it that you cannot try,
To look at with your little eye,
So bright it shines up in the sky? The Sun.

THE MOON.

1. Little children, all tell me,
What high up in the sky you see,
That shines so bright on you and me? The Moon.
2. Tell me, loves, when you're asleep,
While all around you quiet keep,
What does through your curtains peep? The Moon.
3. What shines when all is lone and still,
Except the little running rill,
That turns the wheel of yonder mill? The Moon.
4. As sweetly singing in the vale,
To whom, pray, does the nightingale,
Tell her little lonely tale? The Moon.

ALPHABET.

AMERICA.—*Rippon.*

A B C D E F G H
I J K L M N
O P Q R S T U V
W X Y Z

A E I O U Y are vowels. The rest are consonants, which cannot be sounded without A E I O U Y.

HYMNS.

Early attendance at School.

The hour is come; I will not stay,
But haste to School without delay,
Nor loiter here, for 'tis a crime
To trifle thus with precious time.

Say, shall my Teacher wait in vain,
And of my sad neglect complain?
No: let me rather strive to be
The first of all the family.

I would be there with humble mind,
To seek th' instructions I may find;
And while I hear the sacred page,
O may its truth my heart engage.

These golden hours will soon be o'er
When I can go to school no more,

How shall I then endure the thought
Of having spent my time for nought.

Lord Remember Me.

How great thy goodness, gracious Lord!
What love resides in thee!
Through ev'ry season of my life,
Thou dost remember me.

While but a mean and helpless babe
Rich blessings flow'd from thee;
My parents' tender kindness proved,
Thou didst remember me.

Thy Sabbaths I am taught to keep,
And ev'ry sin to flee;

Grateful and joyful, Lord, I weep,
Thou dost remember me.

Send down, and take me in thy love,
To be thy better child above.

God our Heavenly Father.

Great God, and wilt thou be so kind,
The comfort of a babe to mind?
I, a poor child, and thou so high,
The Lord of earth, and air, and sky!

Art thou my Father? canst thou bear
To hear my poor imperfect pray'r?
Or wilt thou listen to the praise
That such a little child can raise?

Art thou my Father? let me be
A meek, obedient child to thee;
And try in word, and deed, and thought,
To serve and please thee as I ought.

Art thou my Father? I'll depend
Upon the care of such a friend;
And daily strive to do, and be,
Whatever seemeth good to thee.

Art thou my Father? then, at last,
When all my days on earth are past,

The Lord's Prayer.

Our Father God, who art in heaven,
To thy great name be reverence
giv'n;
Thy peaceful kingdom wide extend,
And reign, O Lord, till time shall
end.

Thy sacred will on earth be done,
As 'tis by angels round thy throne:
And let us every day be fed
With earthly and with heavenly bread.

Our sins forgive, and teach us thus
To pardon those who injure us;
Our shield in all temptations prove,
And every evil far remove.

Thine is the kingdom to controul,
And thine the power to save the
soul:
Great be the glory of thy name,
Let every creature say, Amen.

FROM POEMS BY A FRIEND TO YOUTH.

On Attention at School and Obedience to Teachers.

We must mind what our master and mistress shall say,
And be quiet in school-time and gentle in play;
We will look at our letters, and say them quite well,
And then our kind mistress will teach us to spell.
And when we can spell very perfect indeed,
Oh! then our good master will teach us to read.
Then we shall be able to read to our mother;
And then we can teach little sister or brother.
We'll read in the Bible, and learn to be good;
And to thank the great God for our clothes and our food.
And we will not forget that to God we must pray,
To keep us from hurt both by night and by day.
But to please him we always must try to do right,
We must not be cross, nor be naughty, nor fight;
But we'll be good children, or we shall not grow
To be good men and women, we very well know.

The Fly.

'Twas God who made that little fly,
But if I pinch it, it will die;
My master tells me God has said

We must not hurt what God has made;
For God is very kind and good,
And gives e'en little flies their food;
And he loves every little child
Who is kind-hearted, good, and mild.

The Pleasure of attending School clean and neat.

'Tis pleasant to come to School happy and good,
'Tis pleasant to come neat and clean;
'Tis pleasant to know all the lessons I'm taught,
And tell mother at home what they mean.

How sorry I am when we stand up to sing,
 If dirty my hands and my face;
 For then I'm remov'd far away from the rest,
 And must not stand up in my place.

Then I'll beg my dear mother to make me quite neat,
 And wash me and comb me each day;
 For then I can learn all my lessons at school,
 And then I may happily play.

Good Resolutions.

When my father comes home in the evening from work,
 Then I will get up on his knee,
 And tell him how many nice lessons I learn,
 And show him how good I can be.

He shall hear what a number I know how to count,
 And I'll tell him what words I can spell,
 And if I can learn something every day,
 I hope soon I shall read very well.

I'll say to him all the nice verses I know,
 And tell him how kind we must be,
 That we never must hurt poor dumb creatures at all,
 And he'll kiss me and listen to me.

I'll tell him we always must try to please God,
 And never be cruel or rude;
 For God is the Father of all living things,
 And he cares for and blesses the good.

I'll go to the fields for some flowers,
 The fields are so lively and gay;
 How sweet they are after the showers!
 I could play in them all the long day.

Don't run from me, dear pretty lambs,
 I never will hurt you indeed;
 You may play by the side of your
 dams,
 Or frisk it about in the mead.

Perhaps the sweet cowslip is here
 That hangs down its pale yellow head,
 The cuckoo-flow'r lovely and fair,
 And the daisy encircled with red.

In the wood I shall find the blue bell,
 And the pretty anemone too;
 The meadow-sweet down in the dell,
 And the violet, with beautiful hue.

The sweet-scented hawthorn I see,
 And the roses that sweeten the
 breeze;
 But none of them sweeter to me
 Than the honeysuckle that twines round
 the vine.

But who made these beautiful trees?
 And who made these delicate flowers?

Who sweetens with roses the breeze?
 And refreshes the fields with his
 showers?

'Twas my dear heavenly Father above,
 Who made every thing that I see;
 And who, with compassion and love,
 Regards a poor infant like me.

But what a sweet nosegay is here,
 The best I will give to my mother,
 And some to my school-fellows dear,
 And some to my sister and brother.

Would you learn, my little children,
 To be very good and kind;
 What I tell you, pray remember;
 What I teach you always mind.

In your play, be very careful
 Not to give another pain;
 If rude children tease or hurt you,
 Never do the same again.

If a stone were thrown against you,
 And should hit your head or eye,
 Don't you know 'twould hurt you sadly,
 Don't you think 'twould make you
 cry.

Never throw a stone or brick then,
Though you see no creature near;
'Tis a dangerous, naughty practice,
Which my little ones should fear.

Never do like those bad children
Who are often in the street,

Throwing stones at dogs or horses,
And at any thing they meet.

God will love the child that's gentle,
And that tries to do no wrong;
And you should be always careful,
Even though you are so young.

HYMNS FOR INFANT SCHOOLS.

I.

For Sunday Morning.

This day belongs to God alone:
He chooses Sunday for his own;
And we must neither work nor play,
Because it is the Sabbath day.

'Tis well to have one day in seven,
That we may learn the way to heaven,
Or else we never should have thought,
About religion as we ought.

Then let us spend it as we should,
In serving God and growing good;
And not forget, when Sunday's gone,
What texts the sermons were upon.

We ought to-day to learn and seek
What we may think of all the week;
And be the better every day
For what we've heard the preacher say.

And every Sabbath should be pass'd,
As if we knew it were our last;
For what would dying people give,
To have one Sabbath more to live!

II.

Things that ought to be remembered.

These are the things I ought to mind:
To come in time, and every day,
And never idly wait behind,
For no good reason, or to play.

To put my clothes on neat and tight,
And see my hands and face are clean;
And mind to say my lessons right,
And to remember what they mean.

My books I must not tear or lose,
But always keep them smooth and
neat;

And wicked words I must not use,
Such as I hear about the street.

I must remember what I'm told,
And always do as I am bid;
And not be obstinate or bold,
Or cross, or sulky, when I'm chid.

And when I am not at the school,
Even if nobody is near,
I ought to think of every rule,
And be as good as when I'm there.

These are the things I ought to mind;
And so I will with all my might;
Because I'm certain I shall find
There's nothing lost by doing right.

III.

*"Q. What must you do for this great
God who is so good to you?—A. I
must learn to know him first, and
then I must do every thing to please
him."*

This is the way to know the Lord,
And this will please him too,
To hear and read his holy word,
That tells us what to do.

He lives in heaven, and does not need
Such little ones as we;
But God is very kind indeed,
And even cares for me.

Though if I tried with all my might,
And did the best I could,
I should not always do it right,
And could not do him good.

Then let me love him for his care,
And love his holy word,
Because he teaches children there,
To know and please the Lord.

IV.

About Jesus Christ, who died for sinners.

Jesus, who lived above the sky,
Came down to be a man, and die;
And in the Bible we may see,
How very good he used to be.

He went about, he was so kind,
To cure poor people who were blind:
And many who were sick and lame,
He pitied them, and did the same.

And more than that, he told them too
The things that God would have them
do;
And was so gentle and so mild,
He would have listened to a child.

But such a cruel death he died!
He was hung up and crucified!
And those kind hands, that did such
good,
They nail'd them to a cross of wood!

And so he died!—and this is why
He came to be a man and die:
The Bible says he came from heaven,
That we might have our sins forgiven.

He knew how wicked men had been,
And knew that God must punish sin;
So out of pity, Jesus said,
He'd bear the punishment instead.

Now God will pardon those who pray,
And hate their sins, and turn away;
But wicked folks, who do not care,
We know, that such he cannot bear.

V.

Against Spite and Anger.

In whom does Jesus Christ delight?
And who shall dwell with him
above?—
The angry child that loves to fight,
Is one that Jesus cannot love.

Who contradict and overbear
With noisy words and spiteful lies;
To feel revenge, to curse or swear,
Will make us hateful in his eyes.

He saw the sudden blow we gave,
He notic'd every angry word;
And every wicked thought we have,
His eye has seen, his ear has heard.

O thou who wast so meek and mild,
Thou gentle Saviour, hear our cry,
And help a weak and sinful child
Each rising passion to deny.

Without thee we shall sin again,
And wander from thee more and
more:
Our resolutions will be vain,
As they have often been before.

Be thou our help in time of need,
And send thy Spirit from above,
That we, in thought, and word, and
deed,
May all be such as thou canst love.

VI.

We should do as we would be done by.

To do to others as I would
That they should do to me,
Will make me honest, kind, and good,
As children ought to be.

We never need behave amiss,
Nor feel uncertain long,
As we can always tell by this
If things are right or wrong.

I know I should not steal or use
The smallest thing I see,
Which I should never like to lose,
If it belonged to me.

And this plain rule forbids me quite
To strike an angry blow;
Because I should not think it right
If others ~~swayed~~ me so.

But any ~~kindness~~ they may need,
I'll do, whate'er it be;
As I am very glad indeed
When they are kind to me.

Whether I am at home, at school,
Or walking out abroad,
I never should forget this rule
Of Jesus Christ the Lord.

VII.

A Hymn for the Children to sing.

Lord, may a few poor children raise
To thee a hymn of humble praise,
That such poor little ones as we
Are taught to love and worship thee.

What wicked children we have been!
 Alas! how soon we learn'd to sin!
 But *now* we learn to read and pray,
 And not to break the Sabbath day.

The Lord is kind, and we will sing
 The praises of our heavenly king;
 He saw our sin with angry frown,
 And yet he look'd with pity down.

Oh! if we should again begin
 To grieve our God, and turn to sin,
 And let our guilty passions loose,
 We now shall be without excuse.

Then let us listen day by day,
 To every thing our teachers say;
 And may it be our great concern,
 Still to remember what we learn.

VIII.

God sees every thing and knows every thing.

I'm not too young for God to see:
 He knows my name, and nature too,

And all day long he looks at me,
 And sees my actions through and through.

He listens to the words I say,
 And knows the thoughts I have within,
 And whether I'm at work or play,
 He's sure to see it if I sin.

Oh! how could children tell a lie,
 Or cheat in play, or steal, or fight,
 If they remember'd God was by,
 And had them always in his sight!

If some good minister is near,
 It makes us careful what we do;
 And how much more we ought to fear
 The Lord, who sees us through and through.

Then when I want to do amiss,
 However pleasant it may be,
 I'll always try to think of this,—
 I'm not too young for God to see!

QUESTIONS AND ANSWERS.

The Answers consist of two lines in Rhyme.

1. *Who made you?*
 'Twas God who made my infant frame:
 'Twas God from whom my spirit came.

2. *Who takes care of you?*
 God keeps me safe, and makes me well;
 No child can all his goodness tell.

3. *What book has God given to teach us?*
 The Holy Scriptures, full of truth,
 Can guide, and cleanse, and teach our youth.

4. *Should children love God?*
 O yes; the youngest child should love
 The gracious God, who dwells above.

5. *Does God always see you?*
 All that I do, or think, or say,
 God knows: he sees me night and day.

6. *Were you born a sinner?*
 Yes: I was even born in sin,
 And all my heart is bad within.

7. *How do children show that they have bad hearts?*
 By naughty passions, words, and ways,
 The heart its wickedness betrays.

8. *Is God angry with sinners?*
 Yes: God is angry when we sin;
 He knows how wicked we have been.

9. *What do our sins deserve?*
 The wrath of God and endless pain,
 Where darkness, death, and sorrow reign.

10. *Can you save yourself?*
 O no: th' Almighty never gave
 To man the power himself to save.

11. *Can you make your own heart*
 I am so wicked and so weak, [good?
 My heart I cannot better make.

12. *Who can save you?*
 Jesus, the blessed Saviour died,
 Our peace and pardon to provide.

13. *Is Christ willing to forgive you?*
 His life, his cross, his death, his grave,
 Proclaim his willingness to save.

14. *Is there any other Saviour?*
 The blood of Jesus Christ alone
 Can for my sinful soul atone.

10. *Can you save yourself?*

O no: th' Almighty never gave
 To man the power himself to save.

11. *Can you make your own heart*
 I am so wicked and so weak, [good?
 My heart I cannot better make.

12. *Who can save you?*

Jesus, the blessed Saviour died,
 Our peace and pardon to provide.

13. *Is Christ willing to forgive you?*
 His life, his cross, his death, his grave,
 Proclaim his willingness to save.

14. *Is there any other Saviour?*

The blood of Jesus Christ alone
 Can for my sinful soul atone.

15. *What must you do to be saved?*

In Jesus Christ I must believe,
 His grace and mercy to receive.

16. *Must you confess and repent of your sins?*

Yes: with a very humble heart,
 And from all sinful ways depart.

17. *What should be your prayer?*

Lord, I am wicked, I am weak;
 O save my soul, for Jesus' sake.

18. *Should you love Jesus Christ?*

O yes, I should, with all my heart,
 And from the Saviour ne'er depart.

19. *Did Christ come into the world as a child?*

Jesus became a little child,
 All holy, humble, meek, and mild.

IV.

About Jesus Christ, who died for sinners.

Jesus, who lived above the sky,
Came down to be a man, and die;
And in the Bible we may see,
How very good he used to be.

He went about, he was so kind,
To cure poor people who were blind:
And many who were sick and lame,
He pitied them, and did the same.

And more than that, he told them too
The things that God would have them
do;
And was so gentle and so mild,
He would have listened to a child.

But such a cruel death he died!
He was hung up and crucified!
And those kind hands, that did such
good,
They nail'd them to a cross of wood!

And so he died!—and this is why
He came to be a man and die:
The Bible says he came from heaven,
That we might have our sins forgiven.

He knew how wicked men had been,
And knew that God must punish sin;
So out of pity, Jesus said,
He'd bear the punishment instead.

Now God will pardon those who pray,
And hate their sins, and turn away;
But wicked folks, who do not care,
We know, that such he cannot bear.

V.

Against Spite and Anger.

In whom does Jesus Christ delight?
And who shall dwell with him
above?—
The angry child that loves to fight,
Is one that Jesus cannot love.

Who contradict and overbear
With noisy words and spiteful lies;
To feel revenge, to curse or swear,
Will make us hateful in his eyes.

He saw the sudden blow we gave,
He notic'd every angry word;
And every wicked thought we have,
His eye has seen, his ear has heard.

O thou who wast so meek and mild,
Thou gentle Saviour, hear our cry,
And help a weak and sinful child
Each rising passion to deny.

Without thee we shall sin again,
And wander from thee more and
more:
Our resolutions will be vain,
As they have often been before.

Be thou our help in time of need,
And send thy Spirit from above,
That we, in thought, and word, and
deed,
May all be such as thou canst love.

VI.

We should do as we would be done by.

To do to others as I would
That they should do to me,
Will make me honest, kind, and good,
As children ought to be.

We never need behave amiss,
Nor feel uncertain long,
As we can always tell by this
If things are right or wrong.

I know I should not steal or use
The smallest thing I see,
Which I should never like to lose,
If it belonged to me.

And this plain rule forbids me quite
To strike an angry blow;
Because I should not think it right
If others ~~did~~ ^{acted} me so.

But any kindness they may need,
I'll do, whate'er it be;
As I am very glad indeed
When they are kind to me.

Whether I am at home, at school,
Or walking out abroad,
I never should forget this rule
Of Jesus Christ the Lord.

VII.

A Hymn for the Children to sing.

Lord, may a few poor children raise
To thee a hymn of humble praise,
That such poor little ones as we
Are taught to love and worship thee.

What wicked children we have been!
 Alas! how soon we learn'd to sin!
 But *now* we learn to read and pray,
 And not to break the Sabbath day.

The Lord is kind, and we will sing
 The praises of our heavenly king;
 He saw our sin with angry frown,
 And yet he look'd with pity down.

Oh! if we should again begin
 To grieve our God, and turn to sin,
 And let our guilty passions loose,
 We now shall be without excuse.

Then let us listen day by day,
 To every thing our teachers say;
 And may it be our great concern,
 Still to remember what we learn.

VIII.

God sees every thing and knows every thing.

I'm not too young for God to see:
 He knows my name, and nature too,

And all day long he looks at me,
 And sees my actions through and through.

He listens to the words I say,
 And knows the thoughts I have within,
 And whether I'm at work or play,
 He's sure to see it if I sin.

Oh! how could children tell a lie,
 Or cheat in play, or steal, or fight,
 If they remember'd God was by,
 And had them always in his sight!

If some good minister is near,
 It makes us careful what we do;
 And how much more we ought to fear
 The Lord, who sees us through and through.

Then when I want to do amiss,
 However pleasant it may be,
 I'll always try to think of this,—
 I'm not too young for God to see!

QUESTIONS AND ANSWERS.

The Answers consist of two lines in Rhyme.

1. *Who made you?*
 'Twas God who made my infant frame:
 'Twas God from whom my spirit came.
2. *Who takes care of you?*
 God keeps me safe, and makes me well;
 No child can all his goodness tell.
3. *What book has God given to teach us?*
 The Holy Scriptures, full of truth,
 Can guide, and cleanse, and teach our youth.
4. *Should children love God?*
 O yes; the youngest child should love
 The gracious God, who dwells above.
5. *Does God always see you?*
 All that I do, or think, or say,
 God knows: he sees me night and day.
6. *Were you born a sinner?*
 Yes: I was even born in sin,
 And all my heart is bad within.
7. *How do children show that they have bad hearts?*
 By naughty passions, words, and ways,
 The heart its wickedness betrays.
8. *Is God angry with sinners?*
 Yes: God is angry when we sin;
 He knows how wicked we have been.
9. *What do our sins deserve?*
 The wrath of God and endless pain,
 Where darkness, death, and sorrow reign.
10. *Can you save yourself?*
 O no: th' Almighty never gave
 To man the power himself to save.
11. *Can you make your own heart good?*
 I am so wicked and so weak, [good?
 My heart I cannot better make.
12. *Who can save you?*
 Jesus, the blessed Saviour died,
 Our peace and pardon to provide.
13. *Is Christ willing to forgive you?*
 His life, his cross, his death, his grave,
 Proclaim his willingness to save.
14. *Is there any other Saviour?*
 The blood of Jesus Christ alone
 Can for my sinful soul atone.
15. *What must you do to be saved?*
 In Jesus Christ I must believe,
 His grace and mercy to receive.
16. *Must you confess and repent of your sins?*
 Yes: with a very humble heart,
 And from all sinful ways depart.
17. *What should be your prayer?*
 Lord, I am wicked, I am weak;
 O save my soul, for Jesus' sake.
18. *Should you love Jesus Christ?*
 O yes, I should, with all my heart,
 And from the Saviour ne'er depart.
19. *Did Christ come into the world as a child?*
 Jesus became a little child,
 All holy, humble, meek, and mild.

20. *How did he grow up?*

In wisdom and in stature too,

The holy child, our Saviour, grew.

21. *What was prophesied of Christ?*

The lambs he'll gather by his grace,
And on his gentle bosom place.

22. *Did Christ thus show his love to children on earth?*

The little ones he took and blest,
And clasp'd them to his tender breast.

23. *What did Christ say about little children?*

Suffer the young to come to me;
Of such the saints in heaven shall be.

24. *Does Christ still regard the young?*

Now on his glorious throne above,
He still regards the young with love.

25. *Should you ask God to teach you to pray?*

Lord, teach a little child to pray,
And tell me what to think and say.

26. *Will God hear the praises of children?*

Yes: God will hear the hymns I raise;
And Jesus loves an infant's praise.

27. *Do you need the help of the Holy Spirit?*

The Holy Spirit, God of truth,
Alone can guide my giddy youth.

28. *Must you always keep from lying?*

My tongue must never tell a lie,
Because the God of truth is high.

29. *Must you keep from bad tempers?*

I must not in a passion be,
Because the holy God can see.

30. *Should you try to learn and be wise?*

He's the best child who soonest tries
To learn and be both good and wise.

31. *How must you act to others?*

To others I must always be,
As I would have them act to me.

32. *Must you love your Father and Mother?*

My Father, and my Mother too,
I must both love and honour you.

33. *How must you act to your Brothers?*

In me my Brothers ought to find
A heart that's always mild and kind.

34. *How must you act to your Sisters?*

My Sisters I must strive to please,
And never dare to vex or tease.

35. *How must you act to other children, and to all people?*

I must, to all I know or see,
Be kind as any child can be.

36. *Do children often die?*

Children have died as young as I,
And soon I may be sick and die.

37. *Will God judge the young?*

The Lord will judge both "small and great,"

And fix their everlasting state.

38. *How will God punish the wicked?*

The wicked shall be sent to hell,
In everlasting flames to dwell.

39. *What should be your wish if you die young?*

May Jesus take me when I die,
To live with him above the sky.

40. *Where will good children go after death?*

Good children shall for ever be
In heav'n, their Saviour Christ to see.

Conversation, showing what Children may, at an early age, be taught.

Teacher. Children, I will teach you about *faith*. But first think of this: the word *FAITH* almost always means the same as *BELIEF*, and to *have faith* is to *believe*. *Believing* any thing is *thinking it to be true*. If you *have faith* in God, or the Bible, or the Gospel, it is *believing* in them, and that means *thinking them true*. It must be always something that is *told*, or *thought of*, that we *believe*. To *have faith*, so as to please God, means to *have faith* in *God's word*, or to *believe God's word*. Now, can you tell me what it means, to *say believe God's word*?

Children. Yes, Sir: it means, to *think God's word true*. And so, too, *having faith* in Christ, is *thinking* what he says is true; and *believing* the Bible, is *thinking* what the Bible says is true. Is not that right, Teacher?

Teacher. It is. And now, do you *know* what good it will do to *have faith*?

Children. No, Sir; but we can try to learn, if you will teach us.

Teacher. When you are told your faces are *dirty*, and think it true, what do you do?

Children. We go and wash them.

Teacher. But if you *thought* they were not so, you would not go to wash. So you see that when you do any thing, it is because you *believe* something. Well now, if you *believe* all that God, and Christ, and the Bible say, you will *think it is just as they say*; and if you *think their sayings true*, you will be *trying* to do as they say is best. God says wicked ones will go to hell if they do not leave off being wicked. Now, if you *believe* this, what will it make you do?

Children. Try not to sin. And if we *believe* that God is good, it will make us try to please Him, and be like Him, in being good too.



**This book is under no circumstances to be
taken from the Building**

[illegible]

Form 410



